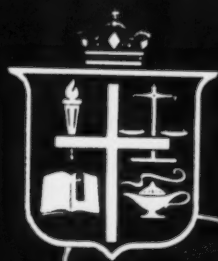
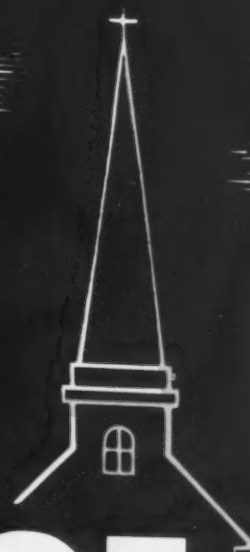


VERITAS IN CHARITATE  
CHARITAS IN VERITATE



# *Christian* **HERITAGE**



**MEN OF DESTINY  
SHOULD  
PROTESTANTISM  
BE LIQUIDATED?  
ROMAN CATHOLIC  
MISSIONS IN  
LATIN AMERICA**

**NOVEMBER 1960**

# THE INDEPENDENT MAN



atop the state capitol  
typifies Rhode Island's  
historic quest for  
religious and  
political freedom.

- Nov. 26, 1633 — Providence founded by Roger Williams
- Spring, 1639 — The First Baptist Church of America was established in Providence
- May 4, 1776 — Rhode Island was first to renounce allegiance to Great Britain

Likewise, Barrington College typifies the struggle which evangelical Christianity is waging to maintain its witness in historic New England.

- May 9, 1862 — School founded in Spencer, Mass.
- November, 1867 — Moved to Providence, R. I.
- March 16, 1888 — Barrington Campus, "the miracle dollar campus," was acquired when the college bid just one "single dollar" MORE than did the Order of the Brothers of the Sacred Heart of New England.



A period of expansion for Barrington. Hundreds of students have been trained in the liberal arts and

church vocations, many of whom God has thrust into the "fields . . . white already unto harvest."

Under God, this will be a "Decade of Development." Last spring a \$1,680,000 financial campaign was launched. Friends responded so that three existing buildings could be renovated and a new dormitory started. This building is nearing completion but \$200,000 is yet needed to complete this first phase of expansion.

The 110 acre Barrington Campus, including these beautiful buildings, 3 other major buildings and a new dormitory (under construction), provide an ideal setting for a Christian College education.

Your prayers and support are needed by this "SAFE-GUARD OF FREEDOM" in the heart of New England.

*Write:*



November 1960

**STUART P. GARVER, Editor**

Volume 21

Number 9

## THANKFUL

"How sweet to know that I am  
Thine, All Thine!

How sweet to know that Thou  
art mine, Yes, mine!

Not tremblingly I go, afraid,  
Not fearful, hesitant, dismayed,  
But firmly on my refuge stayed,  
I go.

"How sweet to give this life to Thee,  
To Thee,

Remembering One Who died for me,  
Yes, me!

I know the Rock whereon I stand,  
I know a strong, unfailing Hand,  
I know a Heart my life has planned,  
I know!"

**Charles E. Cowman**

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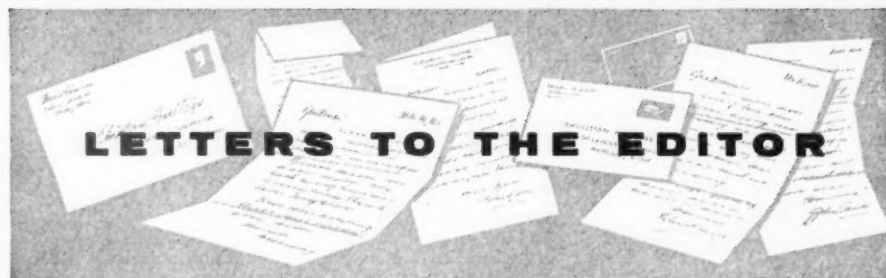
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**Grateful Appreciation**

Thank you intimately and through you, all of Christ's Mission for your wonderful letter of June 5, its instructions, which, the Lord willing, I will follow to the letter, and the booklets. Thank you for keeping on praying for me.

To the praise and glory of our Redeemer, it is my privilege, year by year, to see multitudes of Catholics coming to the Lord Jesus Christ. You perhaps know that I am a graduate twice over of De Paul University, in Chicago, with two law degrees.

God bless you in the great work you are doing.

Evangelist Hyman Appelman  
Kansas City, Mo.

**Preserving Our National Integrity**

As I write, I look out over Roger Williams Spring, in Providence, Rhode Island from the Parish House of a Church that was established by Gabriel Bernon in colonial days. Down the street is the First Baptist Church: First in Providence, First in America.

Roger Williams, a Welsh Baptist, fled Massachusetts to escape the Puritan church-state there. Bernon fled France to escape the church-state there. To what haven of freedom can one flee in our day to escape the church-state here? For that is exactly what we have in Rhode Island and that is exactly what we are rushing into as a nation, unless we wake up and turn back this greatest threat to the American way of life.

I write as one who fought the bigotry of the Ku-Klux-Klan, in 1924; supported and voted for Alfred E. Smith; in 1928. Times have changed. The population of Rhode Island is now 60% Roman Catholic and it has become amply clear how an American state can become a church state, completely amenable to the service

and wishes of the Roman Bishop of Providence. It is accomplished by the simple device of electing or appointing 80% to 85% of all executives, all legislators, regardless of party in the state government, the cities, the towns, and particularly in the school committees—all 80% to 85% of them Roman Catholics.

What of constitutional safeguards? The Constitution is side-stepped. Rome marches on. We acclaim Magna Carta, foundation stone of our later liberties. Who recalls that a Roman Pope denounced Magna Carta and excommunicated its authors?

We glory in the destruction of the Spanish Armada. Who recalls that prelates and dignitaries of Rome sailed for the subjugation of Apostolic Christian faith in England and, for their presumption were utterly destroyed? So must Roman presumption be rebuked in our day, unless we wish our great nation to cease to be a world beacon light of liberty or become another Spain.

Millions heard our Rhode Island Governor on television at the Republican convention declare there is no religious issue. They heard David Brinkley remark, "That is an interesting viewpoint." The fact is that, as to Rhode Island there is no religious issue. But what of the nation? Must one be a bigot to refuse ever again to vote for a Roman Catholic for President? I do not think so. In the Catholic Dictionary, Vatican Edition, under the heading "Church and State," I am told that both church and state are created by God. Probably on the Pope's day off. But, since the church deals with spiritual concerns and the state with material considerations, the church is the higher authority and must rule in such matters as may be in dispute.

How does Senator Kennedy's support of the Constitution work out in a system so emblematic of the



stacked-deck, as this precious bit of casuistry?

I read further in this gushing spring of infallible wisdom that it is permitted to bear tolerantly the restraints imposed on a Roman minority until Romans achieve majority in a state, but then it is to be expected that the Roman Church should become the established church there. To all intents and purposes, all this has come true in Rhode Island and rapidly will elsewhere unless free people wake up to the true nature and capability for evil that lies in this most ancient and most persistent dictatorship.

What is the true nature of Rome? Perhaps the word used by a great bishop of Rome, Gregory the Great, will provoke to thinking. He became bishop of Rome in 558 A.D., before there ever was a Pope. An eastern prelate addressed Gregory as Universal Bishop and was sharply rebuked that one should seek to elevate one bishop above another, declaring that such a one would be "Antichrist."

If Gregory was right, as of course he must have been since he is listed among the Popes, however much he detested the idea, it is not bigotry but rather high patriotism and true Christianity to protect our beloved fatherland from the inroads of Antichrist, wherever he may raise his ugly visage.

Faithfully,  
C.M.H.

The writer is a former Democratic candidate for Congress. A member of the Executive Committee of the Democratic State Central Committee.

### An Invaluable Book

We have received the book, *Fifty Years in the Church of Rome*, and only wish it could be read by the thousands. Any one who can get together three dollars should buy it, read it and circulate it. That is what we are doing with ours. The page after page devoted to our great and beloved Abraham Lincoln by Father Chiniquy makes the book invaluable. But the exposure of Catholicism as it was when Father Chiniquy was a priest is exactly what Protestant Americans were taught over fifty years ago.

A.H.S.  
Idaho

### A Store of Information

We recently had the privilege of meeting two Divinity students of Princeton University at a New York State restaurant, and by chance we happened to discuss the Catholic situation. During the conversation, which was quite enlightening, we asked them where we might obtain any information pertinent to the Catholic religion and the serious problem it poses to humanity.

Among others, your *Mission* was mentioned as a very informative source, thus we take this opportunity to request any publication you might forward to us at our expense.

We sincerely hope that your *Mission* gains the recognition it deserves in enlightening the unknowing masses.

R.T.T.  
New York

### An Aid For Company-Keeping

About three months ago a subscriber of *CHRISTIAN HERITAGE* told me about the magazine. He loaned me a few copies and later I asked for more. I also received some from a Lutheran pastor. I have read and studied them and have since passed them on to others. We have several cases of Lutheran girls becoming engaged to Catholic boys and this material has been of a great help to me. I ask your prayers for them.

I feel your magazine and the literature you put out is of vital importance to all of us. I am a member of the American Lutheran Church and my wife and I are active in all its organizations and serve on the Church council. I am a member of the parish Brotherhood Program Committee and it is in this connection that I thought I could obtain further information from you. I am a dairy farmer by trade and I feel we really live close to God in our work. We are dependent upon Him for our daily bread in a very real sense. A business friend of mine has been working with me in trying to organize some effort that would get our people better informed on Catholicism.

D.L.K.  
Wisconsin

### At the Right Fountain-Head of Truth

The *CHRISTIAN HERITAGE* Magazine has filled a need for which I have groped over 40 years.

With a haphazard Protestant background I was put in a girls' R. C. Convent boarding school at the age of 12 years, which I attended for 3 years. It was a frustrating experience, but it served to alienate me to a religion that influenced some of the Protestants. Through the years I have had no opportunity to know the answers to questions that bothered me and I have been torn with a guilt complex about my seeming intolerance. Since I have had the privilege of reading the *CHRISTIAN HERITAGE* I am grateful to be relieved of this feeling.

I have prayed that your work will eventually not only win a dignified and lasting victory to counteract the barrage of R. C. propaganda in the United States but also the lobbying done in Washington to further their insidious methods.

A.T.B.  
New York

### Christian Heritage Evangelism

We are indeed grateful for the response to our request for copies of *CHRISTIAN HERITAGE* for use in our book-store.

We have been receiving the magazines and we are happy to say that the Lord is using them. Not long ago a Franciscan monk was in and we gave him a copy to take with him.

We have noted your suggestion regarding payment next year. We sincerely hope that by then the book-store will be operating efficiently and thus be able to pay for these magazines.

Again we thank you and urge your prayers as we seek to serve Him here in Sao Paulo.

Melbourn E. Cuthbert, Mgr.  
Imprensa Batista Regular  
Caiza Postal, 2612  
Sao Paulo, Brazil

"One must simply wonder, not puzzle or worry, over the majority of one's problems."

Michael Andrews' *Notes and Preoccupations*

## EDITORIAL

STUART P. GARVER



# Men of destiny: GIVE THANKS!

It may surprise many that the first national Thanksgiving was proclaimed by President Abraham Lincoln in 1863, in the midst of the Civil War. That great Man of Destiny gave thanks for "the gracious gifts of the most high God who, while dealing with us in anger for our sins, hath nevertheless remembered mercy." But Thanksgiving is an American tradition older than this Lincolnian declaration, for as Carl Carmer so beautifully wrote:

Always in days like these we think of them  
The brave, the steadfast and the gentle,  
Embarking on their little ship, the *Mayflower*,  
And daring seas whose cold and dark, deep swell  
Were omens of disaster.

Always in days like these we think of them  
Holding that death were better than to lose the  
liberty of the soul.

The narrow earthy walls of the grave  
Were welcome rather than to suffer the  
imprisonment of the free mind.

Now more than ever do we think of them  
Striking the chains that bound them to their  
past—

The dearness of the English farm beside  
the gentle river,

The thatched roofs in the soft, sweet air of  
England—

Forsaking these and all warm friendships, and  
love of kinfolk,

For life beyond the vast gray wall of ocean,  
A life that no one could foretell—a mystery  
Hid by veils that gave no glimpse of happiness  
beyond.

So now we stand upon the brink of great  
adventure,

Setting our course across the boundless sea of  
future days.

Now we ride out the wildest storm of history  
And look beyond the mountainous waves to see  
new life,

A life that men have never lived before,  
A life of brotherhood among the nations and the  
races.

Searching for guidance—and some shining  
lodestar of the past

By which we may direct ourselves—we scan  
man's past experience

And see that little ship put into harbor on  
Cape Cod.

\* \* \*

They might have stayed beside their well-worn  
hearths,

Have walked old lanes grown sweet with haw  
and barberry;

They might have seen at journey's end the  
lighted windows

Of hostelrys that welcomed travelers of old  
roads.

These they gave up—and the many-chimneyed  
towns,

Casting black shadows underneath an English  
moon,  
And well-plowed fields, each furrow filled with  
sunlight  
As dawn broke on the slopes of English hills.  
Gave up for what? What drove them on their  
way?  
Only the knowledge that no man may live  
At peace with his good neighbors and himself  
If other men, assuming power, shall try  
To mould his thoughts to patterns not his own.  
These men would worship God in their own ways.  
Denied the right, they dared uncharted seas,  
Seeking a new free world—no matter what the  
cost—  
Risking the wild and frothing surf on hidden  
rocks,  
The fury of wild animals and of wilder men.  
Yet this was the life they welcomed with  
Thanksgiving,  
Though it might bring cold death in many ways.  
Before the spring would blossom in the  
woodlands  
A half of them would sleep the eternal sleep.  
Yet they were brave and built their houses,  
Shared their food and waited through the  
winter  
The sweet first flowering of arbutus.  
And William Bradford spoke for all the Pilgrims.

Yes, like Abraham Lincoln, our Pilgrim fathers were Men of Destiny—rough-hewn characters carved out of the granite of faith and resting on a pedestal of inextinguishable hope. Their thanksgiving in the eighteenth century and Lincoln's thanksgiving in the nineteenth were equally concerned with the life of the "new nation, conceived in liberty and dedicated . . ." Men in both centuries had only the deepest disdain for those who could not meet the challenge of this new republic with indomitable courage. William Bradford of Plymouth Colony having heard some English folk were reluctant to come to America because the land was infested with mosquitoes, replied: "They are too delicate and unfitted to begin new plantations that cannot endure the biting of a muskeeto! We would wish such to keepe at home, till at least they are muskeeto proof."

One indeed had to be "muskeeto proof," as Bradford wrote, to be an American pioneer. Sickness, incessant hard work, hunger, savage attacks, and the bitter cold of New England winters were some of the "mosquito bites" that plagued these people. The mosquitoes in 1860-1864 were of different variety but all the trials

of those Civil War years had to be endured willingly and cheerfully, without any grudging in the least, showing thereby a true love for our brothers in the battle for human freedom.

Now in the twentieth century men again are talking of our role in the conquest of a whole set of new enemies to the dignity of the individual man and the destiny of the entire human race. Our political candidates have been extolled by their party as *the* Man of Destiny, and, no matter which man is elected, by Thanksgiving Day all Americans must be reminded afresh of that Eternal Truth which has always dominated the thinking of truly great men. Let us hear with awesome reverence the words of William Bradford addressed to American pioneers of whatever century:

"Our Fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord and He heard their voice and looked on their adversity. Let them therefore praise the Lord because He is good and His mercies endure forever. Yes, let them which have been redeemed of the Lord show how He hath delivered them from the hand of the oppressor. When they wandered in the desert wilderness out of the way and found no city to dwell in, both hungry and thirsty—their soul was overwhelmed in them. Let them confess before the Lord His loving kindness and His wonderful works before the sons of men."

\* \* \*

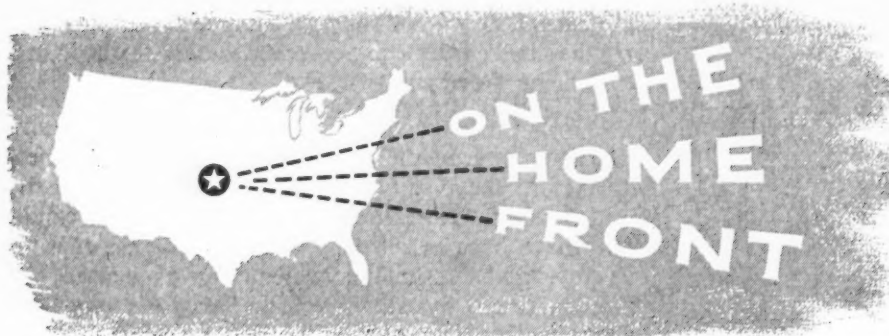
We are the children of these fathers.  
We are the children of all the old nations,  
Bound together by all that is good in many  
heritages.  
We still fight the good fight for all mankind.  
And with God's aid we have delivered men from  
the hand of the oppressor.

But winning to the shores of peace is not  
enough.  
There stands the forest of the future.  
The new life we shall face will not return  
us to old ways,  
There is no going back—but we are glad.  
We turn our faces to the sunlight of dawns  
And like those men of long ago,  
The brave, the steadfast, and the gentle,  
Embarking on their little ship, the *Mayflower*,  
We praise the Lord for troubles He has  
brought us through.  
We praise Him for His matching us against the  
challenge of this hour.  
To Him, upon the threshold of new life, we raise  
Our hymn of deep Thanksgiving.

"Great men are not concerned with whether or not their work is involved in the ephemeral. Only bad, silly writers are worried over such matters. They hope that a 'mighty theme' will save them, because they do not know that the only permanent thing is the soul, and what has happened to it."

Kavanagh, Patrick. "Poets on Poetry"





#### IT IS BY FAITH THAT IT MIGHT BE SURE

Someone has said, "A man whose life is united with the life of God through sincere and intelligent faith in Christ becomes strongly aware of his eternal destiny, and all kinds of inexpressible hopes for the distant future begin to stir in his mind." To watch this union taking effect in the life of the men who turn to Christ's Mission for help, is the highest compensation we receive for our labors. Those readers of Christian Heritage who so generously contributed to our program of evangelism earlier this year will rejoice to learn an American priest today thanks God that salvation "is by faith that it might be sure," (Romans 4:16). In company with other men who have found new life and hope by faith in Christ he must now be "built up in his most holy faith," and for this we earnestly covet your prayers. A man cannot stop at the point of the new birth; he cannot live in a "cocoon of forgiveness" but must learn of Christ in the common round of our day by day existence.

#### THE ABIDING ISSUE

As welcome as the freshness of country air following a summer shower is the hoped for change in our national atmosphere after this political campaign in which religious issues were so prominent. A loyal staff of regular workers was augmented by many volunteers from friendly churches who helped us handle the heaviest mail load in our history. Many new people learned of the work of Christ's Mission, and we heartily welcome them as "labourers together" with us in "earnestly contending for the faith which was once delivered to the saints," (Jude 3). The abiding issue is not centered in political leaders but is focused in Christ as both Lord and Savior. The business of setting forth the claims of Christ for adult consideration must be done in season and out of season, whether the air reeks with wild cries of "bigot, bigot" or the lofty mountains ring with the sweet songs of angels, saying, "On earth, peace among men of good will."

#### CHRISTMAS ORDERS

Our book department handles its greatest volume of business during the Christmas season and each year must urge their customers to place their orders as early as possible. Every effort is made to fill all orders promptly, and your cooperation in placing your requests now will be greatly appreciated. For gift suggestions please see the book department ad on the inside back cover.

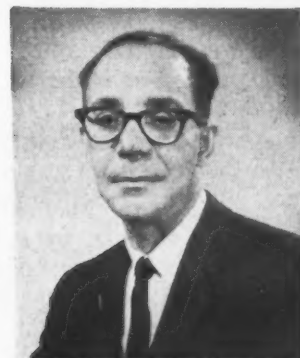
#### EXTENSION PROGRAM

The men in our Extension Department have been in such demand as speakers for special events during these past months that it is not humanly possible to fill all requests for engagements. Our film department faces the same difficulty in scheduling our four films. If your church or organization plans to invite any of our staff to speak at a special meeting or show any of the films, kindly write to our Extension Department immediately to avoid disappointment later.



# Why I Left The Roman Catholic Church

By Jacques Montas



The 100 year old concordat between the Roman Catholic Church and the government of Haiti expired in March of 1960. In this brief article, a former member of the Vatican staff in Haiti tells how his experiences with the papal ambassador of his native country led to a complete break with his Church. He came to Christ's Mission in the Spring of 1958, is married, the father of a young daughter, and a member of the faculty of a well known private school in eastern Pennsylvania.

When I left the Roman Church, Christ's Mission came to my rescue both materially and spiritually. I had cast aside all security because of my religious convictions. I had nowhere to go, nobody who could give me a helping hand to start life over again. Before me was a bleak and insecure future. How I sincerely believe that it was God Himself who took me by the hand and led me to Christ's Mission.

Beside anything else, I feel deeply thankful for the Word of God that I discovered while living at the Mission. By reading the Bible with new and fresh eyes I was able to develop a positive and healthy faith toward God and man and life. I was led to face the fact that a healthy faith is a vital, a life-changing thing, that it ought to be a growing experience, an active force. There comes to my mind how, among the many stories from the Bible, the unforgettable one about the father and his demented son took a new meaning to me. All the love and the misery of the parent's thwarted hopes are felt in his words to the Master: "If thou canst do anything, have compassion on us and help us." Jesus responds to his heartrending plea, "If thou canst believe, all things are possible to him that believeth."

Those words were a revelation to

me. Jesus was telling me that my own belief, my cry for relief, will open the way to the power that conquers. If there is to be any healing, any miracle wrought, any movement forward, it takes more than mere vocal sentiment or surface desire to turn the tide. It was at the Mission that Jesus showed me the way: Believe with such absorbed intensity, such unwavering persistence, that every cell of your body, every impulse of your mind, is concentrated toward the end of your desire.

## Developing A Firm Faith

I came also to realize that association and friendship with people of like faith is a wonderful way to grow in faith ourselves. How frequently it has been said, and rightly, that faith can't be taught. It has to be caught. I had and still have the occasion of experiencing that the true spirit of wholesome faith is communicated to others, who in turn pass it on to those who come in contact with them. One of the values of being associated with Christ's Mission was the perspective and assurance that I gained. Left to my own devices, I could easily be thrown off on a tangent by the intrusions and pains of the day. But association with individuals who have, by meditation and experience, de-

veloped a stable faith was a strong help to build my own more soundly.

At Christ's Mission I found invaluable aid, friends, freedom, spiritual adjustment, and a place where I felt at home. Above all I have been taught dependence on God so that I can face the future under the guidance of the Holy Spirit.

## A Sincere Testimony

This testimony, therefore, is not written in a spirit of mere antagonism. There is no place in my heart for hatred. In my whole life I have always tried, and I am still trying, to remember and put into practice these words of the beloved Apostle: "He that loveth not knoweth not God; for God is love." (I John 4:8) I am deeply convinced that the Roman Church is committed to some dangerous errors.

While writing this statement, I cannot help thinking of my beloved mother and father who gave me an outstanding example of honesty and sincerity which still permeates my whole behavior. Moreover, born in a Latin American country, I was a member of the Roman Church for thirty-six years, a Roman priest for eleven years, and I am not disposed to make a mere spiteful attack on the Church wherein for a considerable

time I tried to know Jesus and to love Him with my whole heart. What has to be aimed at is the simple truth.

### Life in the Priesthood

I was ordained a priest of the Roman Church on May 31, 1947, in Montreal, Canada, by the Reverend Bishop Joseph Charbonneau. (It may be remarked, in passing, that Bishop Charbonneau resigned in 1950, and has joined the United Presbyterian Church of Canada.) Five years of arduous theological studies at the University of Montreal led me to the Licentiate and Doctorate degrees; but I was also led to many intellectual and spiritual doubts. Upon returning to my home country, I lived and worked in close contact with the "nuncio," the permanent official ambassador of the Pope to the Haitian government. I witnessed with surprise the political maneuvers of certain high members of the Roman hierarchy. The "nuncio" was a sincere and honest man; he wanted, eagerly and earnestly, to improve the system. It was precisely his honesty and sincerity that caused him to be removed and me to be appointed to the Seminary-College of Basse-Terre, in Gadeloupe, as a teacher. My happy years in teaching and later my post-graduate work at the Sorbonne, in Paris, and at Duquesne University, in the United States, were to increase my doubts about the Roman Church. I was realizing gradually what a celebrated English theologian, Isaac Barrow, wrote some years ago: "The Romish pretence transforms the Church into a worldly frame, united by the same bands of interest and design—managed in the same manner, by terror and allurement—supported by the same props of force, of policy, of wealth, of reputation, and splendor—as all other secular corporations are." (*Treatise of the Pope's Supremacy*, p. 161.)

### Papal Conception of the Church

The Church of Christ—the Church which teaches the doctrines of the wandering Teacher of Palestine of whom it is related the He "hath not where to lay His head" (Matt. 8:20), and that, when He was offered "all the kingdoms of the earth," He re-

plied: "Get thee behind me, Satan"—the Church of this Teacher, on the Papal hypothesis, must be a visible kingdom on earth: not symbolically so, nor in a spiritual sense, but a kingdom with a visible king, with territory, with princes, with soldiers. I had supposed that this was merely an idea which was confined to the Middle Ages. Yet I soon realized that it was the Papal conception now. Pope Pius XI, speaking on the Lateran Treaty said: "The sufficiently definite conditions essential to the Holy See and the Roman Pontiff, with which by Divine Providence he was invested . . . could not be obtained if the indispensable condition of Sovereignty was lacking—that is, a certain measure of territory." (*The Treatise of the Lateran*, Burns & Oates, London, 1929, p. 68.) It is hard to believe that the Church of Christ must be a visible kingdom on earth, ruled over by a king, with territory, ambassadors, soldiers, and all the designs, all the low maneuvers of earthly political sovereignty. Jesus, however, said: "My kingdom is not of this world." (John 18:36.) And yet, in the name of Jesus, I was used as a member of what is a politico-religious organization. It was at first to me an extremely sorrowful revelation to behold "an ecclesiastical order with its own courts, jurisdiction, properties, immunities . . . and with its crowned representative supreme." Further studies and readings for six years, mainly on the question either of the Roman Papacy or of the supremacy of St. Peter among the Apostles, together with a fair examination of the New Testament, brought me to the conclusions that there is no Scriptural proof of any supremacy of Peter; that even if Peter had a temporary and personal pre-eminence there is no New Testament evidence at all that it was to go to any of his successors, at Rome or elsewhere. The words recorded in St. John 21:15-17 have no evidential value at all, being merely a command of a general nature applicable to any Apostle, and implying no supremacy; the reason for addressing them especially to Peter may have been merely because, as he had denied his Master, he needed special encouragement. The words in St. Luke 22:31-32 probably had a similar meaning;

Jesus may have meant that, Peter having repented of his denial (having been "converted"), he was being encouraged to make up for his fall by being in future an aid rather than a hindrance to his comrades. As for the words in St. Matthew 16:18, 19, their assumed value as the charter for a supremacy amongst the Apostles is disproved by one striking fact: the famous "confession of Peter" (his profession of Christ's divinity), which in Matthew precedes the words, "Thou art Peter. . .", is recorded also in two other gospels—Mark 8:27-30, and Luke 9:18-21; yet in neither case is there any record of any words by Jesus about building His Church on "this rock." Is it conceivable that, if those words were the divine charter for the permanent supremacy of a Papacy, two Gospels out of three would have omitted them, although recording the words of Peter which preceded them? Moreover, if Peter was supreme amongst the Apostles, how could St. Paul have written thus? (2 Cor. 11:23, 28): "Are they ministers of Christ? (I speak as a fool) I am more; . . . Besides those things that are without, that which cometh upon me daily, the care of *all the churches*." (Italics added.) Clearly, St. Paul knew of no supremacy of Peter.

Turning from the New Testament to general historic evidence, I am struck by the obscurity of the early records of the Roman Bishopric. What is it that has to be proved in order to vindicate Papal contentions? Not merely St. Peter's connection with the Roman Church, nor even merely his connection as its founder, but that he was its first bishop, and that as such, he was regarded as head of all bishops. How can a universal divine-right supremacy be proved by evidence so dubious that historians have come to opposite conclusions as to its meaning?

### Interference of Church in Politics

I left the Roman Church because it is committed, both in its doctrine and its principles of government, to maxims which put it in direct conflict with the principles of progressive civilization. This may seem a harsh conclusion; but the facts are clear for everybody who wants to see and

recognize the truth. I can testify that, in my home country, the interference of the Roman Church in many political matters has been extremely noxious. This interference is motivated by the principles on which the Roman Church's theory of Church and State is based: The Church is independent of the State; the State should agree with the Church, or defer to it when there is controversy; the State should not give equal rights to other forms of worship; toleration, by the State, of anything opposed to Roman Catholicism is a defect in the State. Here are the principles, and everybody can easily see how dangerous they are. In fact, if the Roman Church allows some toleration, it is only for reasons of expediency, and not as a right; such toleration is regarded by the Roman Church as a regrettable necessity. In short, compromise is ruled out; there must be total surrender or nothing. And this same mind and attitude prevails in many other fields, for instance in regard to intellectual studies, the mental life of its adherents, both in their education when they are children at school, and in their reading both then and afterwards; and in regard also to most intimate affairs of family life.

The duty of religious people of progressive minds is clear. Let us take the Word of God as it is written in the Bible. Theology is valuable as an attempt to express what our souls, nourished on the records of Christ Jesus, feel of God; but do not let our theology be fossilized. Let it develop and be progressive. "We have to bear our testimony to the truth," wrote the Reverend R. Pyke in his book *The Protestant Faith and Challenge*; "we have to be eager and dauntless in our search for all its implications." The providence of God will not leave one friendless nor futile, who with head erect and open eyes follows the guidance of the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26)

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## *The Face of Tomorrow*

"I have been permitted to travel on five of the world's continents and I fear I have seen the face of tomorrow. If you have such a look, I don't think you can view your fellow Christians of other denominations as competitors. I do not mean that we should be disloyal to the truth as we see it, but part of loyalty to truth is a recognition of what we have in common as well as what separates us. Even more important is the significance of what we have in common.

When the czars were at their worst in Russia, one of the debates which engaged the Church of that day was whether you should make the sign of the cross with two fingers or with three. Today that looks tragic. But will our heirs judge us any more kindly? If I were to hold a graph in front of you with one line representing the percentage of the world's population which is falling under Communist domination that line would be going steadily upward.

The other line on the graph would be the percentage of the world's population which is at the least nominally Christian. That line would be going steadily downward. What can change that ominous picture? It would take the entire afternoon to even partially answer that question, but I can tell you what will *not* change the picture: a loveless, fighting, bickering Christian Church which is more concerned about knocking down her co-religionists than in bending every effort to bring the news of Christ to those who hunger for it."

"Religion and Public Office"

by Representative Paul Simon,  
Illinois State Legislature

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# Should Protestantism

## Be Liquidated?

by Dr. Harry A. Ironside

Throughout and immediately following World War II many articles appeared in Roman Catholic periodicals which sought to prove Hitler's Germany and the world's troubles could be traced back to the errors of Martin Luther and his Protestant reformers. If Protestantism could be liquidated, it was argued, the day of peace would soon dawn upon our war ravaged nation. But should Protestantism be liquidated? Should all our major denominations be dissolved and absorbed into one vast international church?

Before answering such questions it will be necessary to review the historic significance of this word Protestant. The term is often used in a very loose and careless way. It is perfectly true that in the beginning it bore not only a religious but also political significance. But we need to remember that in the times when the Protestant movement was first brought into being, church and state were very intimately connected in every European country, so that it was almost impossible to protest against anything of a religious character without, at the same time, making a protest concerning things political. Evangelical believers were first designated Protestants in the year 1529 after a formal protestation had been presented at the Diet of Spires in 1529.

This church council gave the Lutheran movement a legal existence but dubbed those who left the Roman Catholic Church "protestants." At the same time the Diet forbade the Protestants to preach in states where the Roman Catholic faith was still dominant and insisted the Mass must be recognized everywhere. It is one of history's strange turns that out

of this apparent triumph of the Roman Catholic party, the evangelicals come forth with a single appellation which sums up their entire argument with the papal system. These reformers were indeed protesting against certain great doctrinal principles and practices which they honestly believed to be contrary to the Word of God.

### Rise of Protestantism

Protestantism arose because people longed to have the assurance of salvation and the reformers realized this deep hunger for the grace of God could not be supplied by the corrupted doctrines of the Roman hierarchy.

Protestants accept, and always have accepted, the great fundamental doctrines of the Christian faith which were preserved in the Roman Church down through the centuries, as well as in the Churches of the East. Protestants, for example, hold to the doctrine of the Trinity, to the incarnation of the Son of God, to the atonement of our Lord Jesus Christ, to His physical resurrection, to His ascension to God's right hand in Heaven, and to the fact that He is coming again as Judge of the quick and of the dead. In these doctrines Protestants and Roman Catholics are in unanimity. We who are called Protestants have nothing new to offer as to them. We maintain what the church has maintained all down through the centuries.

How, then, did the cleavage between the Roman Catholic Church and the Protestant churches come about? It was not the result, as some supposed, of the political upheavals in Europe, though political overtones did appear in the events of the day,

but it was the result of a widespread exercise among the common people of Germany, France, Switzerland, Holland, and the Scandinavian countries as to how a troubled conscience could find pardon and peace and become sure of personal salvation.

Now I am not saying anything unkind in regard to our Roman Catholic friends, or their views, when I remark that there is no certainty of eventual salvation for anybody in the Roman Catholic Church so long as he is in this life. For instance, when I was in Rome some time ago I found they were still celebrating masses for the repose of the soul of Pope Leo XIII. Now, Leo died a good many years ago, yet nobody in the Church of Rome knows today whether Pope Leo XIII is in Heaven, in Hell, or in Purgatory; but they hope that he has at least gotten near the end of his term in Purgatory. Masses are still being offered in the thought of getting him out of purgatory and eventually getting him into Heaven. That is not a singular thing. Rome promises no assurance of salvation to anybody in this life.

In the little paper, *Our Sunday Visitor*, published by Bishop Noll, in the April 23 issue, 1939, are found these words: "We do not know with certainty what the eternal destiny of any individual may be unless he is canonized by the church." Of course, no individual is canonized by the Church until he has been dead at least one hundred years, so that what I said in the beginning is true. Rome gives no assurance of personal salvation to anybody while he is still in this life.

Take, for example, the history of



a good Catholic church member. As a child, he is baptized and his baptism is supposed to deliver from the defilement of inbred sin. Suppose the child dies suddenly after baptism. I ask, "Has that child gone to Heaven?" Nobody can tell me. Nobody knows for certain. But if he grows up, he is instructed in the teachings of the Church, and, when he comes to the proper age and shows an understanding of the instruction received, he takes his first communion and is confirmed into the membership of the Church. He comes home from the first communion happy to have had that wonderful privilege. But I say to the officiating priest, or I say to the parents: "Are you absolutely certain now that this dear child is saved, saved for eternity?" The answer is, "No, nobody can be sure of that."

What then? Well, the child is now called upon to persevere in good works, to be sure to make a good confession whenever he is conscious of having sinned, to do the prescribed penance put upon him by the father confessor, to attend every church service he possibly can, and above everything else, to be present at Easter time. And as he grows up from boyhood to manhood and does all this, is he eventually certain of salvation? I have put the question definitely. I have often put it to Roman Catholic priests with whom I have been in conversation. I remember one answering me in the words of the Roman Catholic translation of the book of Ecclesiastes, "No man knoweth whether he is worthy of favor or hatred."

Well, suppose this person perseveres all through life. He is very faithful in making himself walk according to the ordinances of the Church. He is very regular in attending the sacrifices of the mass, receives communion as frequently as he possibly can. Is he, then, sure of salvation? No, he is still left in absolute uncertainty. Perhaps he enters into the marriage relation. Marriage is called a sacrament and is recognized as lasting as life itself; now this same one observes the rules of the Church in everything in regard to marriage. As a father he carries out to the end all that is required by church order and regula-



tion. Again I put the question, "Is this person saved?" "Are you certain now that you will spend eternity in Heaven?" The answer is, "No, no, nobody can be sure."

Finally, this one comes down to death and a kindly, well-meaning priest is sent for and he gives the last rites of the Church as he goes out into eternity. Again, I turn to the officiating priest and say, "You are sure, aren't you, that this dear one has gone to Heaven?" The answer is, "None can tell, nobody knows. Very few people in the hour of death are good enough for Heaven. Many are too good for Hell but too bad for Heaven and so there is a state called purgatory, in which they enter in order eventually to be cleansed, and friends are asked to pay for masses for their souls in order that they may pass from purgatory to Heaven."

### Captive in Purgatory

I have a little paper from one of the churches of this city. It is a little parish paper. I won't mention which one, but I notice a little item in it of striking importance. It says: "You are often wondering to whom to make a gift, and what to give. . . . But have you ever thought of sending a gift to the poor souls, to your friends and relatives still captive in purgatory? And yet, they are craving for something you can give to them; the soothing drops of Christ's blood to extinguish the cleansing flames. This year, be resolved to include your beloved dead when you prepare your Thanksgiving and Christmas gifts. Have for them MEMBERSHIPS in the EUCHARISTIC WEEKS ASSO-

CIATION. There is no gambling, no insecurity, no loss in the investment we propose. The SHARES offered are drawn from the Eucharistic Treasury. Christ, the King, is the banker: His Sacred Heart is inexhaustible, His generosity is infinite. . . . The SHARES are the Poor Souls. Some of them are probably your actual creditors. They can do nothing to redeem themselves. Unless you pay off their debts of sin to God, they may have to stay a long time in the fiery prison. . . ."

Now, I did not write that. No Protestant critic of the Church of Rome wrote that. That is a statement in the parish paper, put out by a local priest, urging his friends, his members, his parishioners to do what they can, give of their money for masses, as he puts it, in order to redeem the Poor Souls in purgatory.

Well, after masses have been offered for years, I turn to the officiating priest as he comes down from the altar, and I say, "Now, are these souls redeemed from purgatory? Are they in Heaven at last?" He says, "No one knows, no one can know." That was the best that the Church of the middle ages could give to anxious, troubled, conscientious, distressed men and women who were facing eternity. But they cried, "We want assurance, we want to know how one may be forgiven, be sure he has eternal life, that he has been freed from guilt, and is certain of being with God in Heaven when death takes him from this world."

It was the attempt to answer those questions from the Word of God that resulted in what has been called Prot-

estantism. And there is as much need today as there was for the testimony given in the sixteenth century to those questions.

### Great Protestant Affirmations

What were the great doctrines that the Protestants affirmed and for which they have sought to stand throughout the centuries?

First of all, the soul's direct relation with Christ Himself. Martin Luther, John Calvin, and many others, some of whom laid down their very lives for the truth's sake, insisted that the testimony of Scripture as given in the First Epistle of Timothy, chapter two, verses five and six, be taken exactly as it stands, "For there is one mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time."

How can anyone (who professes to believe that this blessed Book is the Word of God) in the face of Scripture like that, believe in Mary, or the saints as mediators? And mark you, Roman Catholics believe, just as truly as do Protestants, that this Book is the Word of the living God? They insist on it. We honor them for it. We insist on it, too. But they tell us we can understand the Word only as we read it in the light of the teachings of the Church. But we turn to the Word and read, "He that hath an ear, let him hear what the spirit sayeth unto the churches." It does not say, "Let him hear what the church says to him," but what "the spirit sayeth unto the churches." God's word is addressed to the churches of God, and the churches of God are responsible to hear what is written in this Book.

Protestantism holds that the first fundamental statement of faith is that which I have quoted, "There is one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all." And therefore we, as Protestants, insist that each individual soul is responsible to God and must deal directly with our blessed Lord Jesus Christ. We search our New Testament in vain to find any intervening priestly class coming in between believers and the blessed Son of God Himself. There is not a shred

of evidence in the New Testament that there was ever such a person as an officiating priest in the early church. There is no such word used. There is no such individual mentioned. But, on the other hand, all believers are called priests and that by the blessed Apostle Peter himself. Catholics tell us that Peter was the first Pope, and that the Pope speaks *ex cathedra*, with absolute authority. And the Apostle Peter, addressing all believers, calls them "a holy priesthood" and also "a royal priesthood." But Peter does not know anything, no other New Testament writer knows anything of an intermediary class coming in between people and God. Christ is the one mediator between God and man; not Christ's blessed mother, precious and wonderful as her life was. When our blessed Lord was here on earth, as He was on His way to the cross, an excited, emotional woman shouted out, "Blessed is the womb that bare thee, and the paps which thou hast sucked," that is, "Blessed be your mother" and Jesus said, "Rather, blessed are they that hear the Word of God and keep it." He would not have anybody glorifying His mother and turning away from Himself. He alone is the mediator between God and men. There is no other.

The last recorded mention that we have of the mother of our Lord Jesus Christ is in the first chapter of the Book of Acts, and there we read that the disciples were gathered in an upper room together for prayer in Jerusalem "with Mary, the mother of Jesus, and with the two women." Notice, they were not praying to Mary; they were praying with Mary. She knelt with them as on one common level, and together their prayers were going up to the Lord. That is the last mention of Mary, the mother of our Lord, in the Word of God. There is not another passage that refers to her in all the New Testament after that time.

Shall we then, as Protestants, give up the great truth that we go to God directly through his Son? We cannot afford to do it. We have found such joy, we have found such peace, we have found such blessed assurance in coming to Christ directly that we could not think of turning away to

any other, neither His mother nor saints nor a priesthood on earth. We will put no mediator between our souls and God save our blessed Lord Jesus Christ.

### The Bible Alone

As Protestants, we stand on the Bible. The Romanist says, "Well, the Bible can be understood only in the light of the teachings of the Church." But we maintain that God gave the Bible in order to show the Church how to behave and to make clear to them what the truth of God really is. Letter after letter in this New Testament is addressed to one or another of the different churches.

Let us take our stand upon the statement of the Chillingworth of old in the seventeenth century who, when he was challenged as to the ground of authority as recognized by Protestants, said this, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." We are sure of this that God's Word will never fail us, because it comes from Him who is immutable.

We are told in II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Observe the Word of God; the Scripture is profitable for four things: "for doctrine"—for the unfolding of the divine truth; "for reproof"—to show where we are wrong; "for correction"—to show us how to get right; "for instruction in righteousness"—to show us how to keep right. And as we give heed to the holy Scripture, not to the teaching of some body of men, however sacred their office may seem to be, we may "become perfect, thoroughly furnished unto all good works."

### The Great Cleavage

Perhaps the greatest cleavage between the Roman Church and the evangelicals is that in connection with the sacrificial work of our Lord Jesus Christ. Both, as I have said, believe in the atoning work, both believe that He offered Himself on the cross for sinners, but the great difference between the two is this: the one



believes that although He offered Himself there on the cross for sinners, this is not enough to save souls, but there must be a continual unbloody sacrifice offered on Rome's altars day in and day out, year after year, for the sins of the living and of the dead, and that only as men avail themselves of this constant sacrificing of Christ in the mass can they have some hope of eventual salvation; hope, not assurance, because nothing is known of assurance there.

But now I turn to the Word of God, and what do I read? "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," (Hebrews 9:24-26).

What does that tell us? It tells us this, that Christ's one offering on Calvary's cross is all-sufficient to settle the sin question, that nothing can ever be added to it, nothing can ever be taken from it. It is not necessary that He should offer Himself often.

I was having a friendly talk with a priest one day in Santa Barbara, California. He had come out of the monastery. Talking to him, I said:

"Do you officiate at the altar, at the sacrifice of the mass?"

"Yes."

"And you affirm that when you officiate you offer up Christ for the sins of the living and the dead. Is that true?"

"Yes."

"Our Bible says, 'Without shedding of blood there is no remission.' Do you believe that when you thus offer Him, it gives more efficacy to His blood?"

"Yes."

"But it means, then, that you yourself immolate Him, you kill Christ afresh."

"Oh, no," he said. "It isn't that exactly. Christ is both offerer and sacrifice, and in the person of the priest He offers Himself in the mass

every time that sacrifice takes place."

"Well, then," I said, "explain this: 'Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others'" (Heb. 9:25).

He looked at me a moment and said, "Well, I don't think we had better discuss it," and he walked away.

There is God's own Word for it, that there is no other offering, no other sacrifice contemplated, no other atonement for sins possible. The one offering of the Lord Jesus has settled the sin question forever.

### Watchword of the Reformation

The great text of the Protestant Reformation was that which is found in the Old Testament, in the Book of Habakkuk and three times in the New Testament (in Romans, Galatians and Hebrews)—"The just shall live by faith." That text, I might say, was the mainspring of the Reformation, and it is the great truth that we are seeking to stress today. Speaking in the synagogue at Antioch of Pisidia, Paul said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which you could not be justified by the law of Moses" (Acts 13:39). Through personal faith in the Lord Jesus one may be assured that his sins have all been forgiven and that he stands justified before God.

What is justification? It is the sentence of the judge in favor of the prisoner. And when man, a guilty sinner, comes before God and confesses his sin and puts his trust in the Lord Jesus Christ, God says this man is justified.

These are the great outstanding truths for which thousands upon thousands of men and women and even little children actually laid down their lives; and these are the truths for which Bible Protestantism stands today.

Should Protestantism be liquidated? Liquidated? That would mean throwing overboard all these precious truths! It would mean turning away from the simple Word of God, and

putting our faith in the statements of men as fallible as ourselves. It would mean ignoring the one Mediator, the Lord Jesus Christ, and turning to lesser mediators. It would mean refusing to believe that by one offering He has perfected forever them that are sacrificed, and instead seeking salvation through many offerings that can never put away sin. It would mean endeavoring to save ourselves by works of righteousness that we might do, by human merit, by deeds of kindness, by charity, by reformation of life, by prayers and supplications, by penances. The Scripture declares that all these are but as dead works from which we have to turn in order that we may be saved by grace. Yes, we believe in good works, but not as having anything to do with the salvation of our souls but rather the results, the effects of that salvation wrought in us by the Holy Ghost when we believe in the Lord Jesus Christ.

I have no unkind thought for my friends in the Roman Catholic group nor any other great groups who do not see these things. From the depths of my heart I long that they may be brought into the same joy and the same assurance that I have myself; for here is the wonderful thing about it: when you rest in the Word of God, you have absolute confidence.

No, we will not attempt to liquidate Protestantism. We will go on preaching, in love and in the power of the Holy Ghost, as the Lord enables us, the blessed realities that were recovered for us at the glorious Reformation through which all the centuries since millions of people have found the full assurance of faith and trusted Christ alone and would not rest on church or sacraments for salvation.

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# A Critique of Authority in Roman Catholicism

by Dr. Bernard Ramm

The Roman Catholic Church believes that God is the final authority in religious belief. God has expressed His authority in a revelation, and in a Church, and the Catholic doctrine of religious authority centers around these two foci. The revelation of God is contained in two forms—written (the Scriptures) and unwritten (oral tradition). The Roman Catholic Church accepts the same Scriptures the Protestants do, with the addition of a certain number of Old Testament books—called the Apocrypha by Protestants. The Hebrew and Greek Scriptures are inspired, but the Latin Vulgate is an authentic translation and may be used for dogmatic purposes. The oral tradition runs alongside of the written tradition and possesses the same attributes of inspiration, infallibility, and authority. This objective revelation (written and unwritten) constitutes the authoritative truth for the Roman Catholic Church.

The Roman Catholic Church maintains that it is the one true Church founded by Jesus Christ and that it is gifted with infallibility. The Church is the custodian of the Scriptures in that it collects them into a canon, informs the believers and the world that they are the word of God, interprets them, and supervises their translation.

Christ is the Head of the Church, and the Church in turn is His body. The authority of the Church is the authority of the indwelling Christ. The Church is, thereby, the supreme interpretive authority in all matters of faith and morals, and under certain stipulations speaks with infallibility. For example, the pope speaking *ex cathedra* in defining dogma is infallible; the decrees of an ecumenical council are infallible; the creeds

of the Church are infallible; and the college of cardinals (with the papacy) is infallible. Authority is also granted the Fathers when they express themselves unanimously about faith and morals and about the Catholic faith.

Church authority is expressed doctrinally ministerially, jurisdictionally and legislatively. The Catholic believer accepts the voice of the Church as the voice of Jesus Christ. His duty is to submit himself to the teaching of the Church without reservation. Once a man has pronounced his faith in Roman Catholicism and has become a member of its communion he must recognize the absolute authority and infallibility of the Church in all matters in which the Church teaches the true faith. To assert private judgment about these matters (*de fide*) is to betray his faith.

## THE CRITIQUE

Our critique of the Roman Catholic doctrine of religious authority is directed against its corruption of the revelation of God. By corrupting the revelation of God, Catholicism corrupts the divine authority of revelation. She does this in many ways:

### I. The Apocrypha

By admitting the Apocrypha into the canon of the Old Testament, the Roman Catholic Church has admitted non-revelational material to the written word of God.

Israel was called to write a Testament and to fix its boundaries, Israel was entrusted with the oracles of God (Rom. 3:2), and a recipient of the covenants of the law (Rom. 9:4). Israel received these Scriptures and fixed the limits of them. The canon of Hebrew Scripture is the same for all Jewry the world over. These Scriptures of the Hebrew people contain

the same canon which the Protestants accept for the Old Testament.

Catholicism can make its case only by denying the rights of Israel to fix the canon of the Old Testament. It is well-known that the Jews of Alexandria published the Greek Old Testament (the Septuagint), which contained more books in it than the regular Hebrew canon. This divergence of the Alexandrian Jews from the Palestinian Jews is very embarrassing to the Catholic position because it is also well known that the Palestinian Jews represent Jewish orthodoxy. If any canon is to be accepted as the orthodox Jewish one, it must be the Palestinian, not the Alexandrian. The depreciation of Palestinian Jewish orthodoxy is part of the Catholic defense of its Old Testament canon. Catholic scholars maintain that Jesus and the apostles fixed the Old Testament canon. A critical inspection of the New Testament reveals that its writers treated as canonical only those books in the accepted Hebrew canon. Catholic scholars, in face of this, must then retreat to the position that tradition reveals the contents of the canon accepted by Jesus and His apostles which canon includes the Apocrypha.

To this date critical scholarship has not discovered the reason why the Alexandrian Jews added extra books to their literature. Note, too, that they not only added extra books, but they altered the order of the books, and gave them names differing from the customary Hebrew ones. These books contain sub-standard materials and scientific blunders (for example the story of the fish liver and the demon in Tobias), and they have been recognized by the majority of Christian scholars as sub-canonical or deutero-canonical. However, in a most amaz-



ing maneuver, the Council of Trent raised the Apocrypha to full canonical status. There were no Hebrew scholars on the committee at Trent; few knew Greek; and some were poor Latin students. It was supposedly an ecumenical council, but it was dominated by Italians—187 delegates from Italy and two from Germany!

When the council added the Apocrypha to the canon of the Old Testament it corrupted the revelation of God by adding to the Word of God that which is not divine revelation, and thereby corrupted the authority of God among men.

## 2. The Authentic Bible

By making the Latin Vulgate an authentic version of the Bible for public lectures, disputations, sermons, and expositions, and by censuring anybody who dared reject its authenticity (Council of Trent, Session LV), the Roman Catholic Church blurred the written revelation of God and thereby damaged its authority.

The Latin Vulgate, being made authentic for disputations and expositions, is as valid as the Hebrew and Greek Testaments in theological matters. This statement of the Council of Trent is a strong one; subsequent statements of the "changeless" Church have been made to give proper recognition to the Hebrew and Greek Testaments (for example, *Providentissimus Deus* and *Divino afflante spiritu*). It is now declared that Catholic scholars should study the Hebrew and Greek texts, and that the Latin Vulgate has no critical authority. The statement of Trent is not meant—we are now told—to detract from the original languages of the Bible, but what the statement meant was that in doctrinal matters the testimony of the Vulgate cannot be rejected. However, if one consults Preus' account of the disputations of the Lutheran dogmatists with the Catholic scholars (during the seventeenth century) one is shocked with the manner in which present-day Catholicism presents the issues.

Now this is certainly strange that a translation is given the same dogmatic status as the original languages. How peculiar it would be if Jowett's translation of Plato, or Ross's edition of Aristotle were granted equal status

with the Greek texts of these ancient classics!

Furthermore, the story of the Vulgate after the Council of Trent is sordid, and Catholic accounts of its history are strangely quiet about certain points, and almost Pollyannish over others. The congregation under Cardinal Caraffa was entrusted with the task of editing and publishing the Vulgate, but Pope Sixtus the Fifth took it out of their hands and published his own efforts. This edition was a misfortune all the way through. After the death of Sixtus the Catholic scholars attempted to clean up the text of the edition and made over two thousand corrections.

The relationship of the Latin Vulgate as an authentic version to the Hebrew and Greek Scriptures has been a constant embarrassment to Catholic Scholarship, especially under the searchlight of Protestant Biblical scholarship (for example, work on the text and canon of the New Testament, grammars, lexicons, papyrology, commentaries.) The result has been that the Roman Catholic Church has engaged in a number of flanking movements to undo in a polite and indirect way the "infallible" decree of Trent. It was the climax of the very unfortunate history that the Latin Bible dominated western theology. Instead of theology being built up around Greek terms, as it properly should, it has been built up around Latin terms.

Catholic scholars admit that the text of the Vulgate is corrupt, and that there are several mistranslations in it. Here is at least one instance where Catholicism trusts a guide which is supposedly reliable but not infallible, and this would seem to contradict Sheehan's judgment that "the only shield of God's revelation is infallibility."

## 3. Traditions

By adding to the Scriptures an "authoritative and infallible" Tradition the Catholic Church has hopelessly destroyed the boundaries of divine revelation, and thereby made equivocal the authority of God.

Never has the Roman Catholic Church given a complete and exhaustive list of the contents of oral tradition. It has not dared to do so because this oral tradition is such a

nebulous entity. Supposing a doctrine is to be proved from the Fathers, who would supposedly reflect some of this oral tradition in their writings. There are 389 huge tomes in Migne's *Patrologia*. To this is to be added the testimony of martyrs, the teachings of the popes, the teachings of the councils, the early Christian paintings and inscriptions, and the practices of the Church traceable to apostolic times. Yet we are told that this tradition is neither mutilated, curtailed, nor falsified. It is inerrant and authoritative.

But the question remains, What is it? If authority is the correlate of revelation, how can any Catholic know what God has bound upon His Church if the contents of that revelation are so bulky, frequently contradictory, and in so many instances too nebulous to know the clear line of demarcation of true tradition from worthless early Christian speculation (for example, the apocryphal Gospels)?

Further, the tradition adds much that is not even hinted in the Scriptures. In fact, the Catholic scholars reject the notion that tradition must be supported by allusions to it in the Scriptures. Further, matters in the Scriptures but briefly touched upon may be significantly expanded by recourse to tradition. The tradition also very materially aids in the interpretation of the Scriptures. In fact the judgment that tradition completely dominates the Scriptures is irresistible. Thus the revelation of God is obscured at its boundaries and made equivocal in its contents, so that the authority of God is not properly expressed in the world.

## 4. Infallible Interpretations

The Roman Catholic doctrine of the interpretation of the Scriptures distorts the meaning of the Scriptures and prevents the authoritative voice of God from being properly understood.

The Council of Trent declared in its Fourth Session that all interpretation was to be in accord with the "holy mother Church, whose it is to judge the true sense and interpretation of the Scriptures." The Catholic Church professes to have the gift of the infallible interpretation of the Scriptures, and when she pronounces

on the meaning of a passage, that is the meaning of that passage. The interpretation given might not be necessarily the best exegetical interpretation, but the interpretation is correct because it stems from the gift of infallible interpretation.

Such a position rudely shakes the foundations of all meaningful communication. If the true interpretation is not the best exegetically, then the laws of language (its use and interpretation) are insufficient for the understanding of the Scriptures. The Catholic Church counters by stating that the Bible is a very obscure book and that the private person could not hope to interpret it. Further, the Bible is not only obscure but it is filled with divine mysteries which the Church, graced with infallible interpretation, can alone understand and interpret. At times the Catholic scholar appears to make the obscurity of the Scriptures a divinely intended weakness for which the Catholic Church is the wonderful remedy. The infallible Church tells us the meaning of the obscure and mysterious Bible.

If the Church's teaching is to make the Bible clear, then the Church's teaching must be free from obscurity. But is this the case? Certainly Catholic scholars debate the meaning of the Decrees of the Council of Trent and the utterances of the papacy. The infallible interpretations stand in need of further interpretations themselves. To pile up interpretations upon interpretations is self-defeating to the Catholic position. As Carnell observes, "If we are unable to understand the simple language of the Bible, how can we understand Rome's technical interpretation of it?"

Furthermore, when the *ex cathedra* utterances of the papacy were declared infallible (in 1870), the question was asked: "What are these *ex cathedra* utterances prior to 1870?" The Catholic writer, Burn-Murdoch, states that "As to which papal utterances bear the true marks of infallibility in accordance with the Definition (of papal infallibility in 1870), theologians have not been unanimous." The problem is thus compounded. Not only must the infallible interpretations be in turn interpreted, but the precise list of infallible pronouncements of the papacy cannot be drawn up.

If all the laws of language are not sufficient to explain the meaning of the Bible, all the decrees of the Roman Catholic Church will not explain it either. The method whereby the Roman Catholic Church seeks to interpret the Scriptures makes the meaning of the divine revelation equivocal (that is, uncertain.) Note how boldly a Catholic scholar rates the Church above the Bible at this point of interpretation: "Nevertheless . . . the Church is superior to the Bible in the sense that she is the Living Voice of Christ and therefore the sole infallible interpreter of the inspired Word, whenever an authoritative interpretation is required." In this Rome makes the content of the divine revelation equivocal, for its meaning is determined not by the laws of language (the basis upon which the word of revelation was understood by its first recipients) but by ecclesiastical fiat.

Judging from the glowing terms in which Roman Catholic scholars describe it, papal infallibility is a great blessing. It would appear that hundreds of theological questions can be settled, the interpretation of obscure passages resolved, the pressing moral questions of the times properly answered. But infallibility is not a gift that is frequently used. The Church or papacy speak infallibly only when an issue becomes forced. For example, scarcely a dozen verses have been officially interpreted; and one scholar says that if unusually rigid rules are applied to the *ex cathedra* statements of the pope, only four infallible utterances have been made in nineteen hundred years of Church history. The area in which infallible statement may be made is also carefully limited; for example, nothing may be said about critical or historical matters. Even when the issue is unusually agitated the papacy may call a halt to the discussion rather than settling it with an *ex cathedra* utterance. Much of the enthusiasm for infallibility must then be drawn off when it is learned how infrequently it may be exercised.

Furthermore, the *ex cathedra* statements of the papacy are irreformable. Every utterance of a pope is then a

risk. Perhaps five years from now, or five hundred years, an *ex cathedra* utterance will be shown to be fallible. The Roman Catholic Church knows that Protestant scholarship watches its every move and that one demonstrated error of the papacy would do untold damage to the entire Catholic system. The only prudent thing is for the pope not to speak unless forced, or when as far as can be ascertained by Catholic scholars his position is invulnerable. In the meantime, by the use of the papal encyclical, the papacy can assert its infallibility without risk, for the encyclical is to be treated as authoritative but not infallible.

### 5. Imperial Authority

The Roman Catholic Church is amiss in its doctrine of the personal appropriation of revelation and therefore of authority.

There is the dilemma of the primary decision to become a Catholic, followed by the renunciation of private opinion. The thesis that the Catholic Church is the true Church, must be tested, by a man as a private person, i.e., as a person who has not submitted himself to the Roman Catholic Church. There is an attempt by Catholic theologians to evade this dilemma by asserting that faith is a grace, and that it is God who moves the soul in this primary decision. But such a solution could be significant only on Calvinistic grounds, whereas Roman Catholic theology is best described as a sacramental Arminianism.

After a man becomes a Catholic he must submit completely to the authoritative decisions of the Church. He cannot use his personal liberty and call them into question. He must believe everything pronounced by the Church, *de fide*, and everything the Church might pronounce *de fide* during his lifetime no matter what his personal judgment might be. This is stultification of the intellect. How far it may go is exhibited in the following remark about papal infallibility: "Suppose among the papers of a deceased Pontiff is found a note of authorities and the train of reasoning

This article taken from "THE PATTERN OF RELIGIOUS AUTHORITY" and published by W. M. B. Eerdman's Publishing Co.



which led him to the theological conclusion which he has embodied in a definition; and that all these authorities are transparently false, and all his syllogisms fallacious and unsound; it in no way affects the infallibility of the definition." Is this not a hopeless and fatal breach between imperial and veracious authority?

The comedy and tragedy of the Catholic position is seen in the actions of Catholic scholars before and after an infallible pronouncement is made. Sometimes there is violent debate among the opposing parties. Scholar is pitted against scholar; evidence against evidence. But once the infallible pronouncement is made, all the reasonable, learned, rational arguments made to the contrary before the pronouncements suddenly lose their cogency. The contestor must eat humble pie or leave the Roman Church.

The Catholic principle of the subjective appropriation is therefore wrong because it is internally contradictory (that is, private judgment is sufficient in the decision to become a Catholic but is insufficient afterward); and in the Roman Catholic demand for absolute obedience by the communicant's mind to the *de fide* teaching of the Church, there is involved a stultification of the intellect.

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"Everything needed for salvation has already been given to the Church. No private revelation can on its own responsibility make explicit what is implicit in the official deposit of faith, nor add to the perfection of what God has entrusted to His Church. To hold any other doctrine than this is tantamount to a denial of the institution of the Catholic Church as the official teaching body placed in the world by Jesus Christ."

"The Catholic Mind"  
October, 1960, p. 459

## IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house to spend a day or two,  
If He came unexpectedly, I wonder what you'd do?  
Oh, I know you'd give your nicest room to such an honored guest,  
And all the food you'd serve Him would be the very best,  
And you would keep assuring Him you're glad to have Him there,  
That serving Him in your home is joy beyond compare.

But—when you saw Him coming, would you meet Him at the door  
With arms outstretched in welcome to your Heavenly Visitor?  
Or would you have to change your clothes before you let Him in,  
Or hide some magazines, and put your Bible where they'd been?  
Would you turn off the TV, and hope He hadn't heard,  
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn book out?  
Could you let Jesus walk right in, or would you rush about?  
And I wonder—if the Savior spent a day or two with you,  
Would you go right on doing the things you always do?  
Would you go right on saying the things you always say?  
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace,  
And would you find it hard each meal to say a table grace?  
Would you sing the songs you always sing, and read the books you read,  
And let Him know the things on which your mind and spirit feed?  
Would you take Jesus with you everywhere you'd planned to go,  
Or would you, maybe, change your plans for just a day or two?

Would you be glad to have Him meet your closest friends,  
Or would you hope they'd stay away, until His visit ends?  
Would you be glad to have Him stay, forever on and on,  
Or would you sigh with great relief, when He at last was gone?  
It might be interesting to know the things that you would do,  
If Jesus came in person to spend sometime with you.

—ANONYMOUS

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# ROMAN CATHOLIC MISSIONS

## IN LATIN AMERICA

by Francis J. Kieda



From the very beginning, when South America was discovered, the Roman Catholic Church exerted a tremendous influence in all realms of life; political, social, educational, and domestic. Between 1493 and 1550 Spain and Portugal became complete masters of South and Central America and developed an elaborate civilization. The first priests who came with the early explorers as chaplains were the Franciscans, Dominicans, Augustinians, and Jesuits. Later the secular or diocesan clergy arrived on the scene and began to evolve a new Catholicism. Cathedrals and churches, schools, hospitals, monasteries, and convents arose in rapid succession. According to Hughes: "The conquest, or rather the exploitation of the conquered, had about it all the evil features that have always before and since distinguished such affairs. But in these countries, where even the worst of the oppressors owed allegiance to Catholic ideals. . . . the missionaries from the very beginning made a great fight for their helpless native flock. In this they were encouraged and strengthened by the steady attitude of the Popes, the famous Bull of Paul III in 1537 marking a new age, with its declaration that the Indians were as much human beings as their new lords, and enjoyed the same natural rights, which their lords must respect." (1)

### Concordats Regulate Relations of Church and State

Following the traditional pattern of government in Spain and Portugal these early colonial lords insisted upon the union of church and state in all the Latin American countries. The Roman Catholic Church was su-

preme. But after gaining their independence from foreign rule, and because of the strong opposition to clericalism marking the struggle for independence, church-state relations were ultimately regulated by concordats between the Vatican and the new governments.

On April 22, 1862 a concordat was signed between San Salvador and the Roman Catholic Church. It provided that the Catholic religion be recognized as the State religion to be supported financially by the State. Other faiths were to be allowed to operate in the country but could not receive state support. Roman Catholic clergy and laity were guaranteed unrestricted communication with the Roman Pontiff, education was to be placed under the jurisdiction of the bishops and their censorships of books fully enforced by the State. The president of the country was granted the right of patronage, the right to nominate to the episcopate. Temporal disputes were to be restricted to civil courts whereas strictly spiritual cases were to be brought before the ecclesiastical courts of Rome. It was further provided that the Church could possess and acquire property and denied the State the right to suppress Church benefices or confiscate Church property. In exchange the Church promised to offer prayers for the public.

Similar concordats were formulated by the Roman Church with Ecuador, on May 29, 1851; Guatemala, Oct. 7, 1852; Nicaragua, Nov. 2, 1861; Honduras, April 22, 1862. Concordats with other Latin American countries

were formed as follows: with Haiti and West Indies, March 28, 1860; Venezuela, July 26, 1862; and with Colombia in 1887.

### Course of Revolt

Despite the various concordats, church-state relations have not always been amicable in many Latin American countries. Two principal causes contributed to these deteriorating relations: first, clericalism, secondly, the lack of any real, genuine and native culture. Dr. John Mackay, long a student of Latin American Christianity, has described clericalism as "the pursuit of power by a religious hierarchy carried on by secular methods and for purposes of social domination." This was certainly true in many countries that had signed concordats with Rome. Clericalism was the pivot around which all life revolved. The local churches, subject to central authority, were the scenes of many activities, religious, social, and educational, all dominated by the clergy. The local spirit, the national spirit, the regional spirit were inherently Romanist.

The great Mexican revolution began as a protest against this clericalism. The people rebelled against the immense holdings of the Roman Catholic Church as well as those held by other feudal barons who functioned with the full knowledge and approval of the Church. Mexico is thus an example of one of the most anti-religious movements in contemporary history.

Concerning culture and the education of the people at large in Latin

(1) Hughes, Philip, *A Popular History of the Catholic Church*, Garden City, N. Y., 1955, p. 245.



America, the low standard of the latter and the lack or undevelopment of the former may be attributed to the apathy, indolence and listlessness of the clergy. Secularism and materialism is the result, because the Roman Catholic Church has never been successful in exerting too great an influence on the culture there in a constructive, creative sense. There is a huge gap between the religion and culture of many Latin American nations. Their culture is becoming more and more an expression of political liberalism, and the straining of relations between church and state is evidenced in every major country.

### Church and State In Mexico

Mexico was the first Latin American country to separate Church and State. This was accomplished during the leadership of Benito Juarez in the Constitution of 1857. All the property of the regular and secular clergy was confiscated for the benefit of the State. Complete civil status was withdrawn from the clergy, the right to vote was taken away, religious societies were suppressed, and marriage was made a civil contract. The clergy was denied the right to control cemeteries, and distinctive religious garbs were forbidden outside of the churches.

The Constitution of 1917 contained even more drastic limitations than the one of 1857. It provided, among other things, that primary instruction must be secular and that no religious corporation nor any minister of religion could establish or direct primary schools. Public worship could be conducted only in places determined by the civil authority, churches were declared to be the property of the State, religious institutions were deprived of the power of holding property, and political groups carrying religious names were banned.

The Mexican hierarchy immediately protested against the new Constitution and openly violated its various provisions. The Pope intervened, too, addressing a letter to the people of Mexico on April 19, 1926, in which he stated: "It is scarcely necessary for us to tell you how wicked are the regulations and laws invoked against the Catholic citizens of Mexico which have been sanctioned by officials

hostile to the Church and which by their enforcement long have oppressed you. You are fully aware that these laws are far from being reasonable laws, nor are they useful and necessary for the common good as assuredly all laws should be. On the contrary, they do not seem to merit even the name of laws. Indeed, we are moved all the more insistently to utter this public protest and condemnation of such laws, seeing that day after day the warfare against the Catholic religion is being waged more bitterly by the rulers of the republic."

As a result of the defiant attitude of the clergy the Mexican government began to enforce its laws more vigorously and under General Calles a persecution of the Catholic Church started in 1926 which lasted until 1929. During this period many priests, nuns, and devoted Catholics were killed. Finally, U. S. Ambassador Morrow interfered, and on May 1, 1929, the Roman Catholic hierarchy signed an agreement with President Portes Gil.

The effects of the above-mentioned persecution were horrible. Many churches were burned, and between Mexico City and Puebla alone 365 cathedrals and churches were destroyed. Two years after the persecution, in 1931, the various states carried on an anti-religious movement. In Vera Cruz, for instance, the number of priests was limited to one for every 100,000 people. Religious leaders were suppressed in Tabasco, and other states restricted the number of priests to one for every 25 or 50 thousand people. Church buildings were turned into schools, headquarters for labor unions, and other social institutions. However, misunderstanding in the revolutionary party waxed strong. On June 13, 1935, General Calles criticized the government of President Cardenas, who took a firm stand, requesting the resignation of the Cabinet, which included leaders of the religious persecution. Calles also withdrew from political life and the Roman Church was left in relative peace.

The same pattern of events in Mexico evolved in the other Latin American countries with only slight variations. Relations between the Church of Rome and the following nations were severed at different per-

iods: in Honduras, 1879, in Brazil, 1889, in Nicaragua, 1893, in Venezuela, 1906, in Uruguay, 1919, in Chile, 1928, and in Guatemala, March 1, 1956. Colombia, Haiti, <sup>(2)</sup> and the Dominican Republic still holds concordats with the Vatican but generally reliable sources report the latter two nations are at the point of dissolving their agreements. It is rumored that Venezuela is about ready to sign a new concordat.

### Evangelical Missions In Latin America

Because of the freedom of worship extended to faiths other than Roman Catholic in many of the Latin American Republics, Evangelical missionaries began to spread the glad tidings of salvation there early in the 19th century. In 1809, Brazil signed a treaty with Great Britain allowing the Protestants to open a chapel in Rio de Janeiro. German Lutheran colonists started to arrive in Brazil in 1824 and erected several churches. James Thompson, an agent of the British and Foreign Bible Society of the Lancastrian schools was received in Buenos Aires in 1818. In Bogota, Chile, he organized a Bible Society whose membership included some priests. Evangelistic work was begun by North American and British Mission societies in Chile, in 1854; Brazil, 1855; Colombia, 1856; Argentina, 1867; Mexico, 1867. Government officials and many prominent citizens requested their aid in the movements for religious liberty. Probably the first evangelical Christian in Colombia was Col. James Fraser of the British Legion, and a Presbyterian. He suggested that H. B. Pratt go to Bogota in 1856. The latter built a chapel there in 1861. A larger one called the "Union Church" (because other denominations also held services there) was constructed in 1927. Since 1856 members of other religious denominations came to Colombia in great numbers.

But Protestant advances were resisted by Roman Catholic inspired persecution in many localities. The stories of these attacks have received wide press coverage since 1948.

<sup>(2)</sup> A concordat was signed with Haiti on March 28, 1860, to be in force for a hundred years, but thus far no report has been received that it has been renewed in 1960.

Notwithstanding these persecutions, Evangelicals have made phenomenal gains in recent years. Evangelical membership jumped from 311,788 in 1900 to 6,617,000 in 1960. Evangelical missionaries numbered a mere 1,588 in 1900; to-day there are 7,597 on the field.

### Catholicism Nominal

This surge of Evangelical Protestantism is in strong contrast to the nominal Catholicism in all of Latin America. The historian, Samuel Inman, writing about the religious situation there, remarks that in the last few decades religion in Latin America reached a very "low ebb" and in some sections became "decadent to the point of extinction. . . . Vital religion had lost its hold upon the masses and life in general had become secularized and sordid." <sup>(3)</sup> In September 1955, Rev. J. Nevins reported that 93 per cent of the millions of Latin Americans claimed to be Catholics but continued that only about 10 per cent actually practice their religion. He indicated that the Roman Catholic Church was strong in Mexico, Costa Rica, Colombia, and Argentina, that it was standing still in Guatemala, Nicaragua, El Salvador, Cuba, Chile, Venezuela, Peru, and Uruguay, and that it was dying in Bolivia, Ecuador, Paraguay, rural Brazil, Panama, the Dominican Republic, Honduras, and Haiti. <sup>(4)</sup> The Rev. Vekemans writes in an article that the Catholic Church is losing the Latin American continent. "What we have to face realistically," he declares, "is that the Church is losing Latin America. That means practically one-half of the Catholics in the world. And that could be a crisis within the Church even more serious than the Oriental Schism or the Protestant Reformation. The problem is that serious." <sup>(5)</sup>

In the Dominican Republic, the situation is becoming even more alarming for the Roman Church. According to recent reports, 46 priests of the Carmelite, Jesuit, and Augustinian Orders and a number of secu-

lar priests were expelled. Besides, Carmelite Sisters, Sisters of Charity of St. Vincent de Paul, and lay catechists have been denounced as "enemies of the government" and ordered to leave the country. The clergy was forbidden to continue religious instructions in the public schools. Bombs were placed in several churches in Ciudad Trujillo. <sup>(6)</sup>

According to a survey of Brazil made by Maryknoll priests from the United States, only about 9 million are practicing Catholics. Converts to Evangelical Christianity number more than 5 million.

### Reawakening of Roman Catholicism

To recover its former strength and counterattack the growth of Protestantism in the South American republics, the Roman Catholic Church is concentrating its missionary program upon Latin America. Recently 500 Spanish priests were sent to Argentina, especially to the Buenos Aires area. When Cardinal Cushing of Boston was visiting in Rome in 1949, Pope Pius XII told him not to forget South America in his lend-lease program, under which the Archdiocese of Boston has sent priests to work in North and South Dakota, Oregon, Washington, California, Florida, Alabama, Georgia, North Carolina, Connecticut, and Vermont. In 1957, Cardinal Cushing founded a new union of diocesan priests, the Society of St. James the Apostle. Fourteen priests joined this union and were eventually sent to Latin America.

### The Canadian Plan

The Canadian Episcopate has also become intensely interested in the Latin American scene. It was the present Pope John XXIII who exhorted them in a letter dated November 23, 1959, in which he wrote: "We who, by the dispositions of Divine Providence, have been given charge of the Christian fold, have taken deeply to heart the questions and the matters of great importance which were dealt with, early this month, by the memorable episcopal assembly of Washington. <sup>(7)</sup> We addressed to the bishops meeting together there words of encouragement, stressing Our solicitude, trusting ar-

dently that mature resolutions would be taken there, and appropriate measures agreed upon to assist the Latin-American Episcopate."

The Canadian Bishops in turn issued a Pastoral Letter in January, 1960, in which they announced the launching of a program for helping the Catholic Church in Latin America. The religious situation worries them more than the economic and social one, since only about 35,000 priests administer to about 167 million Catholics. According to estimates some 40,000 centers of population are devoid of sacerdotal ministrations. The alarm of the clergy has been heightened because, according to calculations of the United Nations, the population of Latin America will reach the 600 million mark within the next 40 years.

The Pastoral Letter urges priests to offer themselves for apostolic work in Latin America. An invitation has been extended to religious orders and congregations of men and women to found hospitals, hospices, dispensaries, colleges, and other schools. Already on June 1, 1958 five bishops, fifty religious societies, a thousand priests and lay apostles constituted the vanguard of the missionary force in Latin America. Three hundred institutions are directed by them.

The Canadian plan calls for the building of new seminaries and enlarging and improving those already in existence to insure for the clergy that doctrinal and pastoral preparation needed to meet the demands of our times. Their fundamental and essential task would be the training of the youth of the country for the priesthood and the lay apostolate to overcome the numerical dearth of priests. Latin-American students recommended by their bishops are to enter Canadian universities, seminaries, and colleges.

The press, radio, and television are to be employed to promote the efforts of the Canadian Episcopal Commission which was established in Ottawa at the general secretariat of the Canadian Catholic Conference.

<sup>(3)</sup> Inman, Samuel Guy, *Latin America—Its Place in World Life*, N. Y., 1942.

<sup>(4)</sup> *Christianity Today*, Aug. 1, 1960, p. 8.

<sup>(5)</sup> Vekemans, The Rev. Roger E., in *Ave Maria*, Jan. 9, 1960.

<sup>(7)</sup> Note: Six Latin American Bishops met with a committee of U. S. Bishops and a committee of Canadian Bishops in Washington Nov. 2-4 to discuss problems of the Catholic Church in Latin America.



The Commission will serve as the "normal channel of communication, propaganda and publicity."

The attention of the plight of the Roman Church in Latin America has been drawn in Germany, where priests of the Dominican Order have lent assistance to the Diocese of Santa Cruz de la Sierra in the eastern lowlands of Bolivia. This diocese, numbering about 260,000 Roman Catholics, has only twenty priests.

### Papal Volunteers

L'Osservatore Romano (the Vatican Daily) announced that the Vatican is planning to organize a society which will be known as the "Papal Volunteers," to be comprised of lay Catholics from the United States and many European nations. Their main concern would be to help Latin American bishops in their religious tasks.

The American hierarchy too has heeded the papal call. A Latin American Committee of U.S. Bishops has been organized, with Cardinal Cushing of Boston as chairman. The plan calls for both single people and married couples to volunteer for teams of from 3 to 10 members for periods of from 2 to 5 years. They must speak Spanish or Portuguese and will be responsible to the bishops in whose area they are working. This is a new departure for the Roman Church, a page borrowed from Protestant missionary annals, the appointment of lay people to important missionary tasks.

### Evangelicals Must Redouble Efforts

Evangelical Missionary groups will not be able to escape the influence of these Papal Volunteers nor can they afford to neglect a careful review of Roman Catholic missions in Latin America. The Church of Rome lost its position of leadership largely because it remained indifferent to the basic social and economic need of the people. Her failure to influence appreciably the culture of the nations resulted in their being treated as vestigial and undesirable parts of a new civilization struggling to rise up out of the muck and mire of ignorance and superstition.



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**"Unredeemed ambition is the desire to survive the present. Its direction is despair."**

**"Redeemed ambition is the willingness to die rather than accept a survival alien to Truth."**

*Poets on Poetry: Vernon Watkins, p. 153*



# ... the **LETTER** in the **Glass Case**



By Philip Mauro

Some weeks ago the writer's mail brought him a letter from one who signed herself "Sister Mary E——." It was written upon choice letter paper bearing the engraved name and address of a certain college. In courteous and persuasive language it requested that this writer would favor that college with his autographed photograph, stating that a number of authors had responded favorably to a like request, and asking also that he would write a letter to the student body. Being in uncertainty as to what I ought to do, I wrote in reply a non-committal letter, asking several questions calculated to elicit information as to whether, as I surmised, the college in question was under Roman Catholic auspices. The response from my unknown correspondent left no room for doubt as to this; and thereupon I found myself in a quandary. For how could I write to that student body of young women a letter that would bring them the truth of the gospel of Jesus Christ and yet would pass the scrutiny of the rigid censorship usual in such cases? As I sought an answer from above, the words of I Peter 3:15 came into my mind. The rest is told in the letter itself, which follows:

## **The First Sunday in Lent**

A Word to the Student Body of  
—— college, and to each Individual Member thereof:

I have been asked, by one previously unknown to me, to "write a letter to the Student Body of this College." The request was presented in terms so gracious that I felt it im-

possible to refuse. Yet the sense of inadequacy oppressed me. What could I say that would be of benefit, or even of interest, to a student body of young women? As I pondered the matter in dire perplexity, there came distinctly to my mind the admonition written by St. Peter to the household of faith, bidding them not to be afraid, but to "sanctify Christ in their heart and be ready ALWAYS to give an answer to every man that asketh you a reason of THE HOPE that is in you." This letter of God's Apostle is addressed to those whom God had "begotten again unto a LIVING HOPE by the resurrection of Jesus Christ from the dead."

Therefore, seeing that I have this "living hope"—which is nothing less than a participation in the resurrection-life of Jesus Christ—and have been rejoicing therein for thirty-five years, it was impressed upon me that I should regard the gracious letter referred to above as an invitation to give a reason for the hope that is in me. Every real experience of the power and grace of God, especially one that has changed a man's heart and has given a new direction to the whole course of his life, is a legitimate matter of interest (and is likely also to be an incentive) to others.

But before giving the reason of the hope that is in me, I would call attention to a fact which has greatly impressed me, namely, that Christians are the only people in the world who have a distinctive "Hope." In other words, the Christian Hope is the only hope there is. The Word of God significantly describes all who are "with-

out Christ" as "having no hope and without God in the world." Indeed the very word "hope" has, for them, lost its true meaning; or rather, for them its meaning is reversed. For the true hope, which God has offered to men for them to "lay hold upon," is "as an anchor of the soul, both sure and steadfast." But, as we all know by experience, when a person says, according to the common usage of the word, "I hope so," he really means—not that he is sure of it, but—that he regards it as very doubtful.

Now, as to my personal "reason" for this hope that is in me, and as to how I came to "lay hold upon it" and to "hold fast the confidence and the rejoicing of the hope to the end," I would have you know that, in the year 1903, when at the height of my career as a lawyer, and of my worldly prosperity, I went forth one night in New York City to seek diversion at the theater from anxieties of mind and torments of conscience. Details are unimportant, and moreover the limits of the available space forbid their recital. Enough to say that, arriving at the theater, I was about to purchase a seat, when an unseen hand turned me aside and later, I found myself, without volition of my own, in a place where, for the first time I heard believingly the blessed truth of the Gospel "that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures." Then, in the light of God's word, I saw the enormity of my sins, as measured by His agonies upon the cross; but I

saw also that it was for my sins He suffered there, and that, believing on His name, they were all forgiven. Then I knew why it is written, "Thou shalt call His name JESUS, for He shall save His people from their sins;" and I understood His own words: "Come unto Me, all ye that labor and are heavy-laden, and I will refresh you," and I came just as I was.

The blessed consequences I have briefly indicated above, and that bare outline must suffice for the immediate purpose,—giving a reason of the hope that is in me. I will only add that, during the intervening years, I have daily had proof of the faithfulness of His precious promise: "I will never leave thee, nor forsake thee."

Those words, "Come unto Me," issued from the lips of Him Who spake as "never man spake." It would be impossible to fit them in the lips of another. They have come down the long corridors of time unchanged to this day, and they speak to the ears and hearts of our generation with all the freshness and all the authority of their original utterance. They constitute a standing invitation to "all," and they demand a response from each. What shall the answer be? But we are so "dull of hearing" and the enemy of souls, "the prince of this world," has devised such a multitude of devices for distracting attention from the things that are vital. Then again, we are in the dawn of life and there will be plenty of time hereafter for making the great decision. Be not

deceived, "Tomorrow" never comes. All the time we ever had or will have, till time shall be no more, is what we call "Today." "If ye will hear His voice, harden not your hearts."

Therefore delay not. Close your eyes. Do you see with the eyes of your heart His loving arms stretched out to receive and to save you? Do you hear His own voice saying, "Come unto Me?" Then come, just as you are, from just where you are, and just now. For "Now is the accepted time and now is the day of salvation." Wherefore, in what are almost the last words of the Bible, "The Spirit and the Bride say, COME. And let him who heareth say, COME. And let him that is athirst, COME. And whosoever will, let him take the water of life freely."

With all affectionate greetings and good wishes to you all,  
Yours in the "one hope of your calling,"

Philip Mauro

I received a prompt and appreciative reply, stating that the letter would probably be published in the college paper, and meanwhile it would be posted on a bulletin board, under glass, in the ante-room of the college library "where all the students may see and read it."

Will the readers of this paper unite with those who are asking that God will be pleased to use this testimony in the salvation of many of those precious souls?

#### About the Author:

PHILIP MAURO (1859-1952) was an internationally famous patent lawyer, and a member of Philadelphia's Franklin Institute and the American Society of Electrical Engineers. He was well known as an ardent and devoted disciple of the Lord Jesus Christ, and his words and writings are still a source of spiritual strength to God's people.

#### IN DECEMBER ISSUE:

CHRIST'S MISSION—  
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# THE PARENT'S DUTY IN MIXED MARRIAGES

by A Protestant Mother

Two years ago my husband and I had to face the stern reality of our son's plan to marry a Roman Catholic girl. We shall always be grateful for the understanding help provided by Christ's Mission and wish we could report that as a result of the wise counsel given to our son he retained his Protestant faith, but unfortunately nothing deterred him from marrying the young lady. As a result I have had a strong sense of failure in guiding my son's life and probably my biggest failure was the poor manner in which I handled this mixed marital problem. It is with the hope of helping other parents who may face this same problem that I am writing of our experience.

## Our First Mistake

John had received religious training from early childhood, was baptized at twelve, and was an active church member, and in young people's work. We considered him to be a true Christian. He had been trained to avoid romantic friendships with Catholics in order to escape disappointments later, and he seemed firmly opposed to such friendships until age 21. But then the unbelievable happened. He started dating a Catholic girl. It was at this time that we made our first mistake. We were reluctant to "pry" into his affairs, so we failed to inquire about her religious views. Parents should be extremely alert at such a time—a little wisdom here might have prevented heart-break later. It is important to have a trustful attitude about your child's actions and choice of friends, but we should not be blissfully ignorant—it may be taken for indifference. We should not be ashamed of our sincere interest in all phases of our children's lives.

In a month's time we knew the disturbing fact of her religion, but a month's friendship had planted the seeds of love. Then followed a season

of attempts to get him to break off the friendship. Her willingness to "look into" his religion provided an excuse to continue the relationship and the romance flourished. Soon his scruples against a Catholic friendship and its possible outcome were worn away. A person fights a losing battle against love unless his religious convictions are firm and his courage high.

How firm were his religious convictions? Do we as parents have the assurance that our children have received Christ and are they well-taught Christians? Regularity of church attendance is not enough, it is the parents' duty to pray and work for the commitment of the child to Christ. A truly dedicated Christian has the full armour of God to help him at the time of temptation.

Sensing the danger implicit in this friendship we were thoroughly aroused and distressed. With strong apprehensions that he was headed for unhappiness and that it was not God's will for a Protestant to enter a mixed marriage, we earnestly opposed the friendship. My former persuasion that opposition provokes undesired results melted before such a possible catastrophe. I reasoned that in religious matters one had to take a firm stand. So diplomacy gave way to arguments.

## The Wrong Approach

This was the wrong approach. If I had those weeks to live over, how differently I would act! Unquestionably I would re-emphasize the pitfalls of a Catholic-Protestant marriage, the conflict in the home over vital issues, the lack of spiritual harmony in a home of mixed faiths, the responsibility of giving the children the true religious education. I would try to help him disassociate himself from the friendship. But when the course of a child is unaltered, it should be a warning of the



usual ultimate outcome. To have realized this would have spared my husband and me much grief. How I wish I had joined forces with my son for the purpose of winning the girl! His problem was our problem—to be worked out together—in love and understanding.

Parents' conduct at this time is very important. If the child persists, consider these points: Opposition is usually unsuccessful and causes the allying of the boy with the girl. Opposition develops criticism of the parents in the minds of both young people. The boy feels his parents are not giving the girl a fair chance to prove her worth. The girl can use the argument that the boy's parents are not understanding. Opposition develops hardness in children. *LOVE* is the only hope. Don't push them away, love them. It is not the Catholic's fault that the Catholic Church teaches the wrong way. Help the Catholic learn Christ's way.

Our discussions of the problem with John included references to the differences in the two religions. Momentarily agreeing with us, he in turn tried to convince her. Here are some of the results: 1. Regarding auricular confession he soon was persuaded it was good for the soul. 2. He learned Catholics do not worship the statues in their churches, they are just reminders. 3. Prayers to Mary are an act of humility, in humbleness we ask a mother to plead to a son for us. 4. Regarding the Holy Eucharist, many Catholics do not believe in the actual turning of the wafer into the body of Christ.

Although he didn't accept all of her ideas or beliefs, her faith in her church was stronger than his and he became confused and doubtful. An adherent to the Protestant faith is at



a disadvantage in arguments pertaining to the church. He is not well informed about his own church, and, unless he is thoroughly instructed in the Word of God, he can't discover the errors concealed in the Biblical interpretations of the Roman Catholic Church.

### Working With Our Son

Only the Word of God could have supplied the needed enlightenment. John sorely needed to have his faith renewed by re-examining the Scriptures, but our use of the wrong techniques, of arguments over two incompatible "religions," had an injurious effect upon him. A mental block was erected and he defended his actions by denying his beliefs.

The Protestant doesn't want conflict in his home; his reading convinces him that religious differences engender discord and bring lack of harmony. The Catholic's unbending attitude, which he overlooks on the ground that her church requires it, causes him to discard his religious convictions. With these beliefs cast off, his conscience no longer dictates a course against marriage by a priest nor can he see anything wrong in repudiating his Protestant faith to sign the Roman Catholic nuptial contract. The admonition "Be ye not unequally yoked with unbelievers" has lost its value when the child has laid aside his beliefs. So his confidence soars. He feels that he and she "can work things out" even though others have failed.

How I wish we had chosen the way of love, the way of understanding. Instead of opposition, instead of criticism of the Roman Catholic Church how much better it would have been to follow the example of our Lord Jesus Christ. Wouldn't He have tried to lead this young girl into the joy and assurance of a spiritual rebirth?

If we had been working with our son, our study of God's Word would have been acceptable to him. He would not have pushed it away, fearful that it would furnish proof of the error of his course. A *united* desire to win her would not have built up his defenses against God's word and Christian literature. It may have opened the door to greater faith on his part. He may have read the

helpful articles with hope, with understanding, with enthusiasm.

Our efforts in these mixed friendships should be more constructive. We should strive not to tear down, but to build up our child's faith. Gradually, if it isn't allowed to stabilize, a change may come in his probable mate's faith. If we use this time of the pre-marriage days unwisely, our job will be increased tenfold after marriage.

I believe it is because we fear the outcome of such an attempt that we do not undertake it. We fear that love will grow beyond the possibilities of a dissolution, that we cannot convert the girl, and that the effort would imply the acceptance of the girl in a future family relationship. Perhaps we consider acceptance of a bad situation the same as approval—but that is not the case.

The discussions on religion which my husband and I had with John should have included Marion. It is likely she would have been willing and open-minded in the early stages of the courtship. With the Bible as a guide we could have pointed out the way of salvation. The process of helping a person to a saving knowledge of Jesus Christ is often slow, so our efforts probably wouldn't have been crowned with immediate success. But in the meantime, we would all have been learning more about our Savior and the Bible.

### The Great Commandment

If we Christians thought more seriously about the great commandment and the need to do this job, we might be better prepared to take the right steps in such a crisis. I do not believe it is easy to convert a Catholic to Protestantism. In all truth it seems to me that Catholics are better equipped to defend their views than we are. Certainly that is one area of our religious training in which we should improve.

But, Scripture says, "The word of God is sharper than any two-edged sword." Is not the goal—to win a soul for Christ—a higher purpose than separating two young people in love? My experience proves to me that the chances of bringing these friendships to an end are extremely slim, almost impossible.

Why did I make so grave a mistake? I prayed so constantly to be

led to do the right thing, to be led by the Spirit. My all-consuming thought was that a mixed marriage was wrong, was contrary to God's will. So great was my assurance that this was a sin that, for a long period of time, I expected my fine son to "see the light" and to act as a Christian should. As his mother I felt it my duty to try to prevent this serious mistake. I reasoned with myself that I would certainly try to stop a man from jumping off a cliff to disaster; could I see my beloved son jeopardize his chance for true happiness and for Christian growth by remaining indifferent to this marriage?

It is a heart-breaking experience to see a child break away from his religious faith and to see him marry someone who is unable to lead him back to God and to His saving grace. But God's promises do sustain me. I am trusting Him to do the job alone, knowing I lost my chance to be used. I am deeply grateful to God for His care in this connection. He has helped us maintain a happy family relationship—outside the realm of religion.

If I could I would tell all parents that, if all their efforts fail and their child persists in taking such a step, their love should surround him. It may be difficult to comply with the request of your child to meet her parents, go to the wedding, and in general enter into the marriage arrangements. It appears like espousal of an unholy alliance, and a lack of loyalty to your faith. But, all these considerations should be subordinated to the one main goal—winning the children for Christ.

There are many helpful booklets available on the question of the basic differences between the Protestant and Roman Catholic Church, and they furnish the Christian parent excellent guidance for loving conversation with Roman Catholic young people. There is still room for wisely prepared literature which young married couples could study together as they commence their family life. It is a sad mistake of Protestant parents to act as though the marriage of their son (or daughter) to a Roman Catholic means the door is forever closed to any witness they may give to the saving grace of Christ.



## NEW PRAYERS— SAME PRINCIPLES

The wording of the Chair of Unity Octave intentions has been changed to eliminate "overtones that were not originally intended," announced the central office of the Chair of Unity Apostolate, which is directed by the Franciscan Friars of the Atonement.

The revisions include such changes as calling Orthodox "Eastern Christians" instead of "Oriental Separatists," referring to "reconciliation" with the Holy See instead of "submission" and speaking of "the missionary extension of Christ's kingdom" instead of "the missionary conquest of the world."

The Unity Octave, a period of prayer for religious unity, is observed internationally in January. The previous wording of the intentions had been in effect for 47 years.

It was emphasized that the changes in wording involve "no change of theological principle."

Below is the wording of intentions for each day of the Unity Octave, with the former wording in italics:

January 18: "The union of all Christians in the one true Faith and in the Church."

Formerly: *"The return of all other sheep in the one fold of St. Peter, the one shepherd."*

January 19: "The return of separated Eastern Christians to communion with the Holy See."

Formerly: *"The return of all Oriental Separatists to communion with the Apostolic See."*

January 20: "The reconciliation of Anglicans with the Holy See."

Formerly: *"The submission of Anglicans to the authority of the Vicar of Christ."*

January 21: "The reconciliation of European Protestants with the Holy See."

Formerly: *"That the Lutherans and all other Protestants of continental Europe may return to Holy Church."*

January 22: "That American Christians become one in union with the Chair of Peter."

Formerly: *"That Christians in America may become one in communion with the Chair of St. Peter."*

January 23: "The restoration of lapsed Catholics to the sacramental life of the Church."

Formerly: *"The return to the sacraments of lapsed Catholics."*

January 24: "That the Jewish people come into their inheritance in Jesus Christ."

Formerly: *"The conversion of the Jews."*

January 25: "The missionary extension of Christ's kingdom throughout the world."

Formerly: *"The missionary conquest of the world for Christ."*

—*The Register*, September 4, 1960

## THE LAITY— KEY TO LATIN AMERICA

"Laymen serving as 'Papal Volunteers' in the Latin American countries will be able to do things that priests never could."

This is the belief of Archbishop Joseph E. Ritter of St. Louis, who is a member of the NCWC Episcopal Committee for Latin America.

The "Papal Volunteer" plan was announced a few weeks ago by the Pontifical Commission for Latin America in a document made public by its president, Cardinal Marcello Mimmi.

Under the program Catholic laymen in Latin America and other parts of the world would be recruited to answer a call from Latin America to serve for periods ranging up to five years and more. Both single persons and married couples would be sought for the program.

The Church hopes that volunteers from the U. S. will be recruited in colleges and from the ranks of Catholic organizations.

After the volunteers have been trained in centers to be established for that purpose, they will be sent to Latin America. A diocese or some institution will pay their fare and provide them with a stipend. The Archbishop remarked that "the Latin Americans will have to board and house them in their homes."

"The idea is that they will live, not necessarily with the poor, but with the educated people as well, to give a day-to-day practical demonstration of the faith. They will show them the way, giving them the courage to be good Catholics."

—NCWC Wire

Editor's Note: See article in this issue on Latin America by Francis J. Kieda.

### SIMPLE AS THAT?

**A theologian is a kind of lawyer. When we want to find out the meaning of a civil law, we ask a lawyer. When we want to be sure of the meaning of a law of the supreme lawmaker—God—we ask a theologian. Theology is as simple as that!**

Our Sunday Visitor, September 4, 1960



## CATHOLIC HERITAGE OF THE AMERICAS

The continents of North and South America "were first explored and first settled by Catholics at a period of great Catholic faith and Catholic missionary zeal," said Cardinal Cushing, Papal Legate to Peru's National Eucharistic Congress.

Addressing the Congress, held in Piura, Peru, the Cardinal emphasized the spiritual ties that unite Catholics of the Americas. "Catholic missionaries and explorers," he said, "scattered all over the map of North and South America the name of Christ and the names of the mysteries in which Catholics commemorate the Incarnation, Death, and Resurrection of Christ."

—*The Register*, Sept. 4, 1960

## CONGOLESE WOMEN BECOME NUNS

Recently, twenty-eight Congolese women in Katanga Province made their first solemn profession of vows as novices of the Sisters of Charity of Ghent. Three postulants received the garb of the order at the same time.

The ceremonies took place at the new interracial novitiate of the congregation in Lubumbashi, just southwest of the Katanga capital at Elizabethville.

—*The Register*, Sept. 4, 1960

## SPANISH CLERGY IN REVOLT AGAINST FRANCO

Certain indications show that the Roman Catholic Church is slowly turning against the rule of Franco. Is it disengaging itself from identification with an authoritarian system in decline, as it did shortly before the collapse of the dictatorships in Argentina, Venezuela and Colombia?

Recent events point to the fact that Franco's position is tottering. A significant occurrence is the protest made by the Basque clergy in Spain to the bishops of four northern provinces and to the papal envoy in Madrid, Monsignor Hildebrand Antoniutti.

The document, reportedly signed by 338 priests, is a severe indictment of the Franco regime. It is impressive for the scope of its criticism and for the dispassionate tone in which it is written.

The authors of the document state, "We are impelled by our conscience to warn of the ever-widening abyss that separates us from those whose souls have been commended to us for guidance.

"Accusations against us are so numerous and vehement that they have become a veritable clamor. They arise from a variety of complaints which clearly reflect the hostility that surrounds us. This situation bodes ill for the spiritual future of our people.

"We trust that this testimonial of priests in daily contact with the people will be heeded. It would be a grave mistake to discount the seriousness of a situation which can harm the church in our diocese for generations to come."

Quoting Pope Pius XII on the subject of justice

and freedom, the letter charges the Franco regime with having liquidated liberty, "a sacred, inviolable right which the state is duty-bound to recognize and respect."

It charges the government with tolerating the beating and torturing of suspects by the police.

Extracts from what the authors describe as "an analysis of the true situation in Spain" follow:

"The people, social classes and regional entities which comprise the Spanish body politic do not enjoy sufficient freedom.

"People are arrested because of activities not in accordance with the political thought imposed by the state.

"People are detained for expressing political opinions at variance with those held by the government.

"In the course of the regime's 24 years of existence, persons have been held in prison for months and years before being tried by a special tribunal, charged with 'rebellion against the state' because they had the courage to question the ruler's claim to perfection and infallibility."

The state runs "a super propaganda machine that controls the press, radio, and all other information media and carries on a personality cult of the leader. . . .

"The Spanish state is an instrument designed to misshape public opinion. It does not prepare the citizen for participation in public affairs. It does not permit constructive criticism of the country's political, economic, social entities.

"It arbitrarily limits the right to express opinions. It does not permit citizens to exercise any checks whatever on the administration of public affairs.

"Spain has no genuine parliament, no political liberty, no free labor unions.

"The state's single political party, the state's labor syndicates, its controlled parliament are the basic structure of a regime that is under the absolute control of the leader.

"The labor syndicates are a creation of the state designed to protect the interests of the regime."

The punchline of the clerics' long letter centers on the idea that the Roman Catholic Church in Spain is so closely identified with the Franco regime that the Spanish people are shunning the clergy.

The cause of the widening gulf separating the people from the clergy, it says, "is the contradiction that exists between the Catholic doctrine relating to the human person, and the violation of this doctrine by a regime that proclaims its official Catholicism and enjoys the full support of the church hierarchy."

The Catholic hierarchy in Spain is closely bound to the Franco regime, where there is no separation of church and state. Thus far they have shown no intention of breaking away.

In 1953 a concordat was signed, an event which was widely interpreted as signifying that the Vatican made no distinction between the Franco state and the Spanish people.

At the present time the Church in Spain, at high



echelon level, remains in harmony with the military group, a basic support of the Franco government.

The hierarchy itself has chosen to let the matter slide rather than discredit the letter from the north and reprimand the priests who signed it.

—(DNFS)

\* \* \*

## ROMAN CATHOLIC PRIEST TURNS ANGLICAN

Among those presented to the Right Rev. F. H. Wilkinson at the General Ordination service held in St. James Anglican Cathedral in Toronto on May 15 was a former R. C. priest.

*The Anglican*, official publication of the Anglican Diocese of Toronto, reports the following:

"The Rev. Bernard William Landsdorff, who was received into the Anglican Church earlier this year, will be given Anglican recognition of his priesthood at this service. He was ordained deacon at Lebreton, Sask., on May 10, 1953, and priest at Winnipeg on May 30, 1953. For the past five years he has been assistant curate of a Roman Catholic Parish in Toronto."

—(Protestant Action, June 1960)

\* \* \*

## CLERICAL SCHISM IN CUBA?

In the event of a clash with the Roman Catholic Church in Cuba, Fidel Castro is said to be toying with the idea of establishing a schism headed by priests loyal to his regime.

Reports reaching here from Havana say that the idea was broached to Castro about two months ago when Archbishop Enrique Perez Serantes of Santiago issued his pastoral letter denouncing the spread of communism in Cuba.

The concept of a Cuban National Catholic Church is reported to have originated with some of his aides after they had listened with pleasure to a bitter denunciation of the Perez letter by a couple of priests who believe Castro can do no wrong.

Castro's policy of silence at the time of the Perez attack on communism was generally viewed as an indication that he had no desire to engage in a running battle with the church or the venerable Perez, who had once saved his life.

Castro is still believed to be reluctant to tangle openly with the church, to which most Cubans belong, at least nominally.

But the Cuban Prime Minister and some of his advisers are said to feel that the fight may be forced upon them, especially if the church-inspired chant "Cuba, yes; Russia, no" continues to gain popularity as a replacement for the Fidelista slogan, "Cuba, yes; Yankees, no."

The Catholic chant was the outgrowth of a mass celebrated some time ago by Bishop Eduardo Boza Masvidal, rector of the Catholic University of Villanueva, in commemoration of the victims of world communism.

An attempt by Castro to create a Cuban National

Catholic Church to counter resistance would not be in the Latin-American tradition—which is to fight the church and keep it under control without quite destroying it.

But neither is Castro's revolution strictly in the Latin-American tradition. Its Marxist principles and its alliance with Moscow resemble the tactics employed in the Communist satellite countries, where attempts also have been made to intimidate the Catholic Church by fomenting division among the clergy.

Moreover, experience has shown that Castro is not afraid of innovation and will try anything that may help him achieve more power. The creation of his own church, if it could be done, would certainly appeal to him.

—(DNFS)

## THE WORLD COUNCIL OF CHURCHES AND THE CHURCH OF ROME

The central committee of the World Council of Churches during a conference in August at St. Andrews, Scotland, placed the question of relations with Roman Catholicism at the top of the agenda.

The conference aimed at discussing ways in which the world's Protestant, Anglican and Orthodox churches can move toward unity.

Dr. W. A. Visser 't Hooft, general secretary of the council, in presenting his report, said there was a danger that some Roman Catholics might think of the World Council and the Roman Catholic church as "comparable entities." The second danger, he said, was that the Protestants might "think too easily in terms of ecclesiastical power constellations."

"That would be a spiritual disaster," he declared, "because we exist for unity and not to replace a division between many groups."

He stated that the World Council of Churches refuses to become the adversary of any church or group "and stands for unity in Christ of all who recognize Him as God and Savior."

The executive report referred to the establishment of a new Vatican secretariat for the unity of Christians. This body will enable non-Roman Catholics to follow the work of the Second Vatican Council and help the churches not in communion with the Roman Catholic Church.

According to the report, "There is little doubt the Vatican has come to see that the ecumenical movement is not inspired by vague humanitarianism, but by basic Christian convictions."

The report further stated the council "would use such opportunities as might present themselves" to inform the Vatican secretariat of basic convictions agreed on by the council's assembly or central committee on such issues as religious liberty and Christian social action.

It was stressed that the creation of the secretariat did not mean that any of the fundamental differences between the Roman Catholic Church and churches of the World Council had been solved. (UPI)

## QUEEN OF ENGLAND TO VISIT ROME

According to an A.A.P. cable from London, the Queen and Duke of Edinburgh will pay a State visit to Rome next spring.

The cable quotes a statement from Buckingham Palace, indicating that the date and programme will be announced later.

Whether or not this will include a visit to the Pope is a matter which is causing grave disquiet in Protestant circles.

Previous visits of the members of the British Royal Family have evoked very caustic comment, particularly from substantial Protestant organizations.

## A SWITCH IN METHOD

Roman Catholics who favor some form of Federal aid may switch from an "institutional approach" to an "individual approach," that is, favoring income tax credits for tuition costs.

The switch may come about because the past session of Congress failed to approve large-scale loans to help nonpublic schools meet construction costs. The money would have been lent directly to the schools on a long-term, low-interest basis.

The Senate went on record, by a 49 to 37 vote, against this idea. The House avoided a vote. Its Education Committee voted the proposal down twice. The two times it appeared, it was brought up on the floor as an amendment to the public school aid bill. The House was spared from voting by a ruling of the chairman that the amendment was not germane.

A switch in approach would be a reluctant one because the idea of loans to nonpublic schools has precedent in other legislation, while the income tax credit plan does not.

Because the loan idea was held to be irrelevant to the public school aid bill, it will have to be presented as a separate piece of legislation, if it is presented at all.

Some feel the individual tax credit plan approach will be less controversial as a Church-State issue because parents are the direct beneficiaries, not the schools. This must be evaluated.

(Information - Aug. 1960)

## CATHOLICS FORBIDDEN TO LISTEN TO PROTESTANT RADIO SERMONS

The Rev. Raimondo Spiazzi, a Dominican Priest, said in a recent radio broadcast that he had received many questions from listeners the world over on the problem of listening to Protestant radio services.

He declared that a Roman Catholic should, as a matter of prudence, avoid listening to Protestant radio programs, especially sermons which may influence his conscience.

However, the following exception was made. If a Catholic listened to a Protestant service on the radio as a cultural program and not as a religious worship he would not commit any sin. (RNS)

## BISHOP REBUKES MAYOR OF ENGLISH TOWN FOR VISITING CHURCH

A Roman Catholic, John Crogan, Mayor of Chester in England, led the city fathers recently to a civic service in the city's Anglican cathedral. He was instantly rebuked by his Roman Catholic bishop, the Most Rev. J. A. Murphy.

"Catholic mayors up and down the country are worshipping God in the churches of their baptism," the bishop said, "I am sorry that the present Mayor of Chester feels that he must change his place of worship when he becomes mayor."

The Mayor replied: "I was invited to lead the council to the civic service. I took the view that people of all creeds had chosen me to represent them on the council and, as mayor of the city, I chose to attend the service."

Next to enter the argument was Chester's Anglican bishop, the Rt. Rev. Gerald Alexander Ellison, who stated that "the mayor of Chester has justified his action by pointing out that he represents many who are not Roman Catholics and that as chief citizen he owes a duty to them."

"Is it not open to question as to whether a Roman Catholic ought to accept such an office, if he is in conscience unable to perform the normal and reasonable duties which are required of him?"

### ARGUMENT SPREADS

There the case by no means rested.

A weighty correspondence broke out in the *Times* where Britons like to argue such matters.

The Roman Catholic Bishop, among the first to take up the pen, pointed out that the mayor's purpose in going to church presumably was to worship.

"And I feel," the Bishop added, "we are placing an intolerable burden on his conscience when we demand that he worship God in a church in which he does not believe."

The bishop said any suggestion of a conscience test in public life would be offensive.

"In other words," he said, "if in conscience a person cannot attend a non-Catholic service then he must not be a mayor."

### NOTHING SETTLED

The *Times* (London) gave prominence to the views of indignant Anglican clergymen, puzzled laymen, and a variety of Catholics.

Some of the Catholics debated whether Crogan should wear his mayoral chain in an Anglican church.

Nothing has been settled. Since this kind of dispute has cropped up ever since Henry VIII severed England from the Church of Rome four centuries ago, no solution is likely. (AP)

## VATICAN INVITED TO N. Y. WORLD'S FAIR

A leatherbound document is being carried to Rome to invite the State of the Vatican City to participate in the 1964 New York World's Fair. The for-



mal invitation will be presented personally by Thomas J. Deegan, Jr., chairman of the Fair.

The Vatican had an exhibit at the 1958 Brussels World's Fair. (Our Sunday Visitor - Aug. 7, 1960)

## CATHOLIC PRESS IN THE U. S.

Catholic newspaper and magazine circulation in the United States reached a new high in 1959 of 25,932,461 - a gain of 1,658,489 over the previous year's total. The increase was reported in the 1960 Catholic Press Directory, published by the Catholic Press Association. Largely responsible for the circulation rise were 444 Catholic magazines which registered a net gain of 1,550,747 readers in 1959 for a total of 21,318,858. The nation's 131 Catholic newspapers registered 4,613,606 - a gain of 107,742 over the previous year.

(The Watchman-Examiner - Aug. 18, 1960)

## ANOTHER PROTESTANT CHAPEL STONED IN MEDELLIN, COLOMBIA

MEDELLIN, COLOMBIA.—In the afternoon of May 13, Friday, a Catholic procession stoned the chapel of the Inter-American Mission in the borough of Manrique Central of Medellin. During the attack which lasted for 45 minutes the people hurled stones, rocks and bricks at the walls, door and windows. Fortunately none was injured.

Father Ernesto Betancour and Father Luis Zuluaga, priests of the Catholic Church "El Calvario," led a religious procession toward the Protestant chapel at about 3:30 p.m. The procession consisted of 7 groups of school children, about 100 to 200 of them in each group, carrying flags together with their teachers. Three

musical bands marched in the procession. A total of about 1000 persons filled the street and the square in front of the chapel.

The two priests dedicated a statue to the Virgin Mary which was placed exactly opposite to the Protestant chapel. They addressed the multitude through loudspeakers from the roof of the neighbouring houses, calling the Protestants "apostates" and "children of error." Immediately afterwards the priests led the mob in their "hurrahs" to the Virgin Mary and the Roman Catholic religion. They had only boos for the Protestant worshippers.

Almost at the end of the anti-Protestant speeches stones began to fly. Father Betancour told the people to respect the life and property of the Protestants, but as soon as he and Father Zuluaga went away the stoning of the chapel started.

The chapel keeper called the police by phone asking for protection. The inspector wanted to know what kind of disturbance it was. When he came to know that it was caused by a religious procession he said that there were no policemen available.

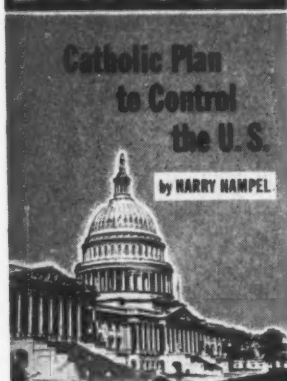
The chapel of Manrique Central was attacked by a mob in February and again in March. On April 7 a group of youngsters stoned the building during the Evening Worship, and broke a glass of the Pastor's car. On April 10, Palm Sunday, the Evening Service was interrupted by another mob that also hurled stones.

The chapel was started in November of 1959, the Congregation was organized in January, 1960. Their pastor is Rev. Sr. Jose Espinosa.

When Father Betancour was told that his tactics were responsible for this unchristian hostility, he replied, "It is the Protestants who brought about this hostility when they opened a chapel in this Parish."

(CEDEC)

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# BOOK REVIEWS

The books reviewed in CHRISTIAN HERITAGE are from Protestant and Roman Catholic presses and are presented for the benefit of our readers who desire help in selecting books dealing with the general subject of Protestant and Roman Catholic relations. The publisher of each volume is indicated, but most of them can be ordered through our Christ's Mission book department. Inquiries about books not reviewed in this column should be addressed to: Christian Heritage Book Dept. - 369 Carpenter Ave. - Sea Cliff, N. Y.

**Catholic Viewpoint on Church and State**, by Jerome G. Kerwin. Hanover House. 192 pages. \$3.00. Reviewed by Francis J. Kieda.

The author is highly qualified to write in the field of Church-State relations since he has done extensive research in the subject, receiving his doctorate from Columbia University. Furthermore, he is an outstanding political scientist holding the chair of political science at the University of Chicago.

Prof. Kerwin deals very expertly with the Catholic Church's attitude toward the temporal realm during the course of the past centuries.

At the outset he presents a historical synthesis of the various theories relative to relations of Church and State and then concerns himself with the huge struggle that has been going on between Christianity and the State up to the present time. He states that "our own times may have been given different insights into this age-long problem, but the problem still remains. Politics and ethics, the latter the concern of the church and state, are not neatly divided." (p. 51)

In the second chapter he deals with the historical aspects of American theory and practice, showing how the different states disestablished religion and tracing the causes of the threat in the present century, namely, the subordination of the spiritual to the temporal.

The third chapter, entitled "Church and State Theory," discusses three essential principles, the superiority or primacy of the spiritual, the freedom of the Church, and the necessity of co-operation between church and state. Prof. Kerwin says that "the superiority or supremacy of the spiritual does not mean a complete subordination of the political order to the whim of every churchman. It is a superiority of prestige and dignity and a power without arms." (p. 85)

On this latter point canonists of the public ecclesiastical law of the Roman Catholic Church may be consulted for an opposite viewpoint.

On page 90 the writer declares, "In a society overwhelmingly Catholic, a public recognition of the Roman Catholic faith as the religion of the state and the people would ordinarily be expected. Public ceremonies would be accompanied with Catholic forms of worship." Further on he states: "With a Catholic-majority population it is conceivable that some Catholic beliefs would be incorporated in the law." (p. 95)

In the fourth chapter, "The Confused State of the Law," Prof. Kerwin treats of various problems. He compares the First and Fourteenth Amendment of our Constitution, and deplores the absence of religious teaching in the public schools. He also touches upon the following questions: Sunday closing laws, censorship laws, U. S. representation in the Vatican, and the issue of birth control.

That Catholic Schools are in reality public schools is implied in the following words: "In the strictest sense of the term the Catholic school cannot properly be classed as a private school. Because of the benefits derived by the state from Catholic education and because of the endeavor of the Catholic schools to fulfill the spirit and the intent of the state in following the laws laid down, the Catholic feels that some recognition in justice should be given to aid the system of education which Catholics through much self-sacrifice have built up." (p. 111)

The last three chapters are a splendid adjunct to the volume for they are concerned with broad areas of serious tensions existing between the church and the state. A great deal of advice is given to the Catholic layman on how to deal with his

non-Catholic friend. The author remarks that "if Catholics hope to convince the non-Catholic world that they deserve public support, the standards must not be equal, but surpass the public institution." (p. 179)

Catholics and non-Catholics alike would benefit by reading this book in order to become better acquainted with the paramount issues of Church and State in our country today.

\* \* \* \* \*

**Catholic Imperialism and World Freedom**, by Avro Manhattan, 500 pages. \$4.00. Watts & Co., Johnson's Court, Fleet Street, London, E. C. 4. Reviewed by Alfred Florez.

*Catholic Imperialism and World Freedom* is a brilliant exposé of the encroachments upon man's freedom by the Roman Catholic Church, a hybrid of false religion and politics, everlastingly busy in waging a relentless drive for its final, complete and absolute dominion over the entire world.

Owing to the hypocrisy and deceit which this system practices, and owing to the incredible ignorance about Catholic social teaching, many today have come to believe that utterances or writings against the Catholic Church are nothing but wild, unfounded accusations.

This book presents to our eyes not only the accusations, but also substantiates the charges with evidence from deeds and official sources of the Roman Church itself. It contains the most fascinating and unbelievable chapters logically, elegantly and forcefully dealing with the following issues: World Freedom and Catholic Power; Omnipotence of the Popes and their Claims to Universal Dominion; Catholic Power and Modern Society; Dual Nature of Catholics: Subjects of the Church, First—Citizens of the State, Second; Authority, Democracy and the Popes; Catholic Opposition to Freedom of Conscience, of Speech, and of the Press; The Hidden Might of Catholic Diplomacy; Vatican's Total War against Hostile States; The Vatican against the Orthodox Church and Protestantism. Mr. Manhattan concludes his work with these words of ultimate triumph of freedom over the totalitarian forces: "Backward

the march of men can never go. A calamitous present is gliding irresistibly away from the past towards a future of regions without maps, where the captive aspirations for those vast liberties for which contemporary man is clamouring, for himself and for his descendants, shall sparkle like gems in all the glory of the oncoming spiritual confederation of the globe." But his optimistic acclamation is mixed with the frequent call to "eternal vigilance," lest the Catholic Church be permitted to reach her ultimate goal and thus exert the inevitable tyranny inherent both in her principles and in her practices.

Avro Manhattan views the Roman Church as "the most sinister Power, scheming for the thwarting of the freedom of men," and the Pope, as "a ruler standing aloof upon a hierarchical pinnacle, the living embodiment neither of true religion nor of true liberty, but the vulturine symbol of that most malignantly perilous of all totalitarianisms, the Catholic Church."

The writer argues that Roman Catholics, by the mere fact that they are members of the Roman Catholic Church, having to obey their Church, are *ipso facto* put outside the pale of any truly democratic society. "A good Catholic," he writes, "who claims to be also a good democrat, is not only a contradiction in terms: he is an impossibility."

\* \* \* \* \*

**American Culture and the Catholic Schools**, by Emmett McLoughlin. Published by Lyle Stuart, 288 pages, \$4.95. Reviewed by Francis J. Kieda.

Emmett McLoughlin, former Franciscan priest, is well qualified to write about the Catholic School system in the United States, since a good part of his life was spent therein. He gives us first-hand information. The present reviewer agrees with all that the author states, for he has gone through the same process of brain-washing and has had identical experiences.

The author presents a challenging, provocative and thoughtful outlook on the aims of Catholic education in the United States and that from a personal and experimental viewpoint. It may be considered as a sequel to

the *People's Padre*, a previous autobiography of his, and covers twenty-one years of his Catholic schooling.

There is humor, integrity and solid conviction in this splendid presentation.

Many Catholic citizens are effectively indoctrinated with the system of Rome in parochial schools. He says that "there are more than 4 million children in Catholic schools. It is probably generous to estimate that its system is lastingly effective as to doctrine and loyalty on only one-third of these children." This seems sufficient for the Catholics to become vociferous in the political affairs of our Government and seek federal aid in many spheres, social and educational.

"The aim of the Catholic school," McLoughlin remarks, "is to train Catholics. Everything else is subordinate to this primary goal." Richly documented, this book describes the role of the Catholic school in training the "shock troops," the recruitment of teaching sisters and priests from the early days of adolescence. The use of the Bible is proscribed, "Bible History" being "artfully substituted for the Bible itself." The hierarchy selects only "those passages and incidents of Holy Writ that are within the ken of its children and will provide the greatest spiritual inspiration without causing any religious doubts." (p. 25) He further indicates how parochial schools are free from state control and points out the propaganda in Catholic text-books. Censorship is rigorous. Facts of the Inquisition and the Council of Trent are suppressed. Many other details of Universal History are distorted. Parents have nothing or little to say in the operation of the Catholic schools.

Many phases of our cultural life are discussed, as well as the far-reaching results of the Romanist position on birth control, politics, sex, medicine, movies, literature and the press. The conflicts between the papal tenets and ideals of American democracy are delineated, and violations of the principle of separation of church and state are cited.

We recommend this book to all who desire the unvarnished truth about the inner workings of the Roman system.

**World Conquest**, by Dr. Paul B. Smith, Founder and Pastor of the People's Church, Toronto, Canada. 128 pages. \$1.35. Published by Marshall, Morgan & Scott. Edinburgh. Reviewed by Alfred Florez.

This is an excellent missionary work which deals with the task of the Christian Church: conquest of the whole world for Christ. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16)

The author, endeavoring to drive this objective into the very depth of the Church of Jesus Christ hinges on three basic elements: the ideals or reason why the Church should undertake and not neglect its task, the material means which make this endeavor possible, and the kind of Christians the missionary personnel should be.

This treatise is outstandingly clear, brief, precise and eloquent. He illustrates his subject with striking comparisons drawn from daily human life and activity. When he interprets the pertinent Scriptures he is masterful.

Dr. Smith proves that 1) the missionary goal of the Church is not "maybe but must, not done but do, not minor but major, not indefinite but immediate." What the Christian seeks to destroy is not systems of men, but Satan himself behind all evil human machinery, and the real function of the Church is not to carry "civilization" but "Christ" to the world; that 2) what the Church needs to accomplish its objective is not men but money, not cash but credit, that is, contributions made on a time basis in the same manner as most of our commercial transactions. The urgent need is not the "tithe," a tiny amount of money, but "giving" which is truly according to our ability; and that 3) the caliber of men the Church sends to the field of the world should be biblical men par excellence, that is to say, men who are truly "regenerated," not having their own legal righteousness, but the righteousness which is of God through faith in Christ, fully acquainted with Him and possessing the power of His resurrection.



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